A SERMON OF Christ crucified, preached at Paules Crosse the Friday before Easter, commonly called Goodfryday.

¶ *Written and dedicated to all such as labour and be heauy laden in conscience, to be read for their spirituall comfort.*

By Iohn Foxe.

Tho: Baker Coll. Jo: Socius ejectus

¶ *Seene and allowed.*

¶ Newly recognished by the Author.

AT LONDON.
Imprinted by Iohn Daye, ouer Aldersgate.
1570.

¶ *Cum gratia & Priuilegio Regiæ Maiestatis.*

Printed by John Dove,
for Albany ...
1819.

To all them that labour and be heauy laden in conſcience, *Iohn Foxe* wiſheth harty comfort, perpetuall peace, and eternall lyfe in Chriſt Ieſus our onely Sauiour.

Amongeſt all the benefites of almighty God beſtowed vpon man, frō the creation of the world, as there is none more glorious and admirable, then the geuing of his owne ſonne to vs, and for vs, to be crucified: ſo likewiſe of all duties that man cā do, or that is of man required to be done to God, there is none ſo high, nor ſo acceptable vnto God, as to embrace the ſame his welbeloued ſōne by fayth into our hartes, and onely to ſeeke his glory. This ducie & ſeruice to his crucified Chriſt ſo farre excelleth in the ſight of God the father, & maker of all thinges, that euen accordingas we ſeeke after his ſonne, ſo he regardeth vs, as we loue his ſonne, ſo are we loued of him, as we beleue in his ſonne, and glorifie his name, ſo much the father for his ſake, glorifieth vs, iuſtifieth, and accepteth vs, and otherwiſe not: For other acceptation & fauour of God to mankinde there is none, but that onely which ſtandeth in the fayth and obedient ſubmiſſion of all men to Chriſt their crucified redemer, and glorious Sauiour. The reaſon whereof ſtandeth thus.

Firſt, forasmuch as no fleſhe els is found iuſte, ſo is there none els, that cā ſtand in the iudgement of God, but onely his.

Againe, forſomuch as he in his perfect righteouſneſſe walking here in earth with all his hart, worde, & dede in all things, and aboue all thinges, did ſeeke the glory onely of his father: ſo his father now likewiſe in heauen ſeeketh againe to ſet vp, and will ſet vp the glory of his ſonne.

Moreouer, becauſe the ſame welbeloued ſonne of his, being here ſo innocent, and giltie of no death, was contented notwithſtanding ſo humbly to debaſe him ſelf, & to be deiected as a ſeruaunt vnder all men, to obey his fathers will, euen to death, yea & the moſt ignominious death of the croſſe: ſo hath

it pleased his father agayn to exalte hym, not onely to surmoūt the glory of all princes and potestates, what soeuer, but also with such power and maiestie hath aduaunced hym, that euen the very knowledge and beleefe of his name geueth euerlasting lyfe to all sinners, be they neuer so greuously burdened or laden, who soeuer doe come to him.

Wherfore, seyng now all the felicitie and comfort of mans lyfe consisteth onely in the knowledge of Christ Jesus and in glorifyng of hys name, and in nothyng els: what then can be more needefull to the health and saluation of all men, then to preach Christ Jesus, and the glory of hys kyngdome, which is to be glorified and must be glorified, and if we will not glorifie hym: God will sturre vp yea stones and wormes of the earth to glorifie his sonne. For his glory must prosper and encrease, and at length will cast downe all the glory of this world, so that in the end no glory shall stand, but onely of Christ Jesus crucified. S. Paul vnderstanding this glorious maiestie of the sonne of God, regarded to know nothyng els but onely Christ Jesus, & him crucified. And so likewise our parte shal be, especially which be preachers & ministers in Christes Church, to employ all our endeuour to the same, that Christ Jesus may be preached and glorified, especially in these our dayes & tymes: wherin the world seemeth to grow in an vtter cōtempt of Christ, & of his kingdome. For, to omitte first to speake of ye Iewes & Turkes, which be professed enemyes to the Cross of Christ, & haue vtterly spoyled him of the greatest portion of his vniuersall Church: euen amongest vs whichyver certaine, and beare the name of Christians, how many be fyne as though either we knew not Christ, or beleeued not his teachyng, or passed not much what we profesle?

1. Cor. 3.

The ignorāce and contempt of Christ in the world.

Of this ignorance and contempt of Christ, riseth all these heapes of mischeefes, which dayly growe and flow ouerflow the world. The deuill rageth, the Turke dayly wynneth, the papist persecuteth, and yet all this will not awake vs to seke to Christ, in whom onely lyeth all our victorie. Our countrous, voluptuous, vitious, & ambitious life, what declareth it, but either infidelitie, or contempt of Christes kyngdome? we talke of heauen: we walke not to heauen. What soeuer our outward face pretendeth, to examine our hartes by our seruices, what thyng almost is so vile in this world, which we esteme not more then the kyngdome of heauē? The glory of Christ is not our study, or certes is ye least part of our study.

Our

Our wittes and senses are so occupyed in other artes, faculties, sciences, and studies, or so employed in worldly affaires, that what was done in the mount of Caluary for our redemption, scarse we haue laysure to thinke thereof: or if we thinke a litle, it sticketh not downe, it tarieth not with vs. we heare of the glory of Christ, but we feele it not: we talke of Christ, but haue no experience of him, nor acquaintance with him: we honour hym with lippes, but our hart hungereth not after him: outwardly we professe him, but inwardly we passe not for him. For I count Christ then not passed for, when any thing is preferred before him. And this is the cause, why amongest vs Christians vice so reigneth, the phantasies of the worlde so flourisheth, life ruled by affections, man caryed away with vanitie, true peace lacketh, blind ignorance and superstition aboundeth, spirituall knowledge and power in mā is so weake, and the deuill so strong by his sorceries and witchcraftes, to hurt and enchaunt vs, as he doth, and we not able to withstand him. why? Because Christ dwelleth not in vs, who onely can ouercome the deuill. For without Christ man can do nothing.

Wherefore, to awake the hartes of such Christians in these drowsie dayes of carnall securitie, to the contemplation of the glorious kyngdome of Christ, I was the more willyng at the request of certaine frendes to condescend, in bestowyng a litle paynes herein: And partly also for the Papistes cause to doe them some good if I could, who albeit they professe the whole history of Christes passion as we doe, yet by their doctrine it seemeth they goe no further then the outward history. They make much adoe about the Crosse of Christ, and haue fought these 500. yeares for his Crosse: and yet they know not his Crosse, neither doe they see much more in the passion of Christ, then Animalis homo, that is, the sensible man may do. They see him poore, sweating, bleeding, falsely accused, wrongfully oppressed, wounded, scourged, derided, crowned with thorne, nayled, crucified, hangyng vpon ꝑ crosse naked, perced, dead, and buried. All this they see and graunt with vs, his miracles also they confesse which he wrought, & that he rose agayne the thyrd day, & ascended vp &c. And because they graūt the same to be ꝑ sonne of God, therfore they magnifie & worship all the outward implementes ꝑ went to his blessed passion, ꝑ nayles, the crosse & tymber, the speare, ꝑ crowne & thornes, hys coate and tunicle &c. And herein standeth almost the summa totalis of

The passion of Christ crucified, not rightly knowen in the Church of Rome.

The summe of the Popes religion standeth all in outward thinges.

their Religion. But this is not enough. To know Christ Jesus crucified, and to know him rightly, it is not sufficient to stay in these outward thynges: we must go further then the sensible man, we must looke inwardly with a spirituall eye into spirituall thynges. Neither is it perfectly enough for us to know that Christ was crucified, that he rose agayne, and ascended, &c, for the Turkes and euill spirites know this: but here is neede of Gods holy spirite, and reuelation, to open further vnto vs wherefore he dyed, wherefore he rose agayne, & for whom, that is, for our sinnes & our iustificatione to know, not onely the story of his death, but the power of his death and vertue of his resurrection to know what his crucifying here in earth wrought above in heauen, and vnderneath in hell: how by the bloud of his crosse, ỳ law is satisfied, Gods wrath killed, his fauour reconciled, all thinges pacified both in heauen and in earth, the deuill conquered, death banquished, hell gates destroyed: to know that crucified sacrifice of Christes body to be a perfect deliuerance of all his people frō the begynnyng to the end of the world, to be a full satisfaction once and euer for all our sinnes, an absolute discharge and acquietance for all our debtes: briefly to be a free iustification, redemption and righteousnes before God for euer, to all them that beleue in him, without any other meanes or helpe annexed thereto. And this is to know aright Christ Jesus crucified. The knowledge wherof semeth to be wanting now in the Church of Rome, as may sensibly appeare by their doctrine and institutes, by their auricular confession and satisfaction for sinnes, by their daply sacrifice, propitiatory masses, trentals, and Purgatory, by merites of supererogation, Inuocation of Saintes, the Popes pardons, & dispensations: finally by all the procedynges of that Church, euen frō the holy water sticke to the hāgyng pixe on ỳ high altar. which all beyng packt in one fardell, as in Pandoras boxe together, make but a heape or chaos of phantasticall trifles, proceeding onely of the ignorance of Christ Jesus crucified, and thereof take their ground and beginning.

The right knowledge of Christ crucified.

Errours of the Popes church how they come and take their beginning.

wherfore, to remoue this disease of ignorance partely frō these aboue rehearsed, wherby they may be reduced into the kynges hyeway of their saluation: but especially for you that be mourning in conscience, to comfort you in Christ Jesus crucified, whom the terrour of the law to much appalleth: I was so much the rather perswaded to haue this Sermon published,

blished, that Christ Jesus might not onely be preached to the eares of some, but also painted, yea & paynted, if I might, to the eyes of many. In which Sermō although I haue not, nor could not fully folow in speard & found euery thing so precisely as was spoke: yet so farre as remembraūce could serue me, I haue not much digressed from the sentence, order, & principall poyntes in the sayd Sermon cōteined: Addyng withall some thynges more which I thought before to haue spoken, and either for plentie of matter, or lacke of memorie were forgotten. Also certeine other thynges then not spoken, I haue here inserted vpon necessary occasion, yet conueniently seruyng for the purpose, and necessarely for the tyme, especially in two poyntes: one concernyng the dayly sacrifice of the Masse: the other touchyng the possibilitie of y law, with certeine other additions incident. wherby this Sermon (I must graunt) is growen somewhat more large in pryntyng, then it was in preachyng.

And although the tyme now I see so miserable, that litle or nothyng it auayleth to take paynes either in preachyng or pryntyng, when men wholy geuen ouer to worldly studyes haue litle layser and lesse lust either to heare Sermons or to read bookes, be the Argument neuer so grate and comfortable: yet notwithstandyng for so much as the Lord hath a remnaunt of some faythfull seruauntes, which loathe after theyr Lord and God with a perfect hart: and are not hearers onely, but seekers also of his kyngdome: and especially for your cause, that labour & are laden in conscience, where soeuer, or what soeuer ye be, in who the Lord hath wrought an earnest hunger, and hartie seekyng for hys kyngdome, for you most principally I haue penned this Sermon: De Christo crucifixo, and to you specially I dedicate and commende the same, desiryng the same Lord Jesus crucified for vs, that you in readyng hereof may receaue such spirituall refreshyng to your soules, & hygh courage of fayth in Christ Jesus, that neither Sathan may deceaue you, nor the law rectifie you, nor death cōfound you, nor sinne oppresse you, nor conscience captiue you, nor hell gates preuayle ouer you: but that you rightly vnderstandyng with all Sainctes, what is the hope of your callyng, the riches of your inheritance, the greatnesse of his power, and aboundaunce of his fauour toward you, and what is the breadth, length, and profundities, and what is the superadmirable loue of knowledge of Christ Jesus crucified, may superabound

Afflicted consciences.

Ephes. 1.

in all heauenly courage and consolation, and also with a
holy pride may triumph in Christ Jesus. In whom as I
wish to you all spirituall benediction, and goodnesse; so
I beseech you likewise to pray for me your fellowe
brother, seruaunt and louer in the same Lord
Jesus, who preserue both you, and vs
also with you in these daungerous
dayes, from all wickednesse,
to his euerlasting
kingdome.
Amen.
(.·.)

¶ First for the ground and argument of my Sermon, I shall desire you (Christian audience) to geue eare vnto a feive wordes which I will recite to you out of S. Paule written vnto the Corinthians. 2. Corinth. 5. The wordes be these: *Pro Christo itaq; legatione fungimur. &c.*

Text. 2. Cor. 5.

For Christ therefore, or in Christes name we come to you as messengers, euen as God him selfe desiring you. We pray you for Christes sake, that you will be reconciled vnto God. For him which knew no sinne God hath made to be sinne for vs, that we might be made the righteousnesse of God by him. &c. 2. Corinth. 5.

IN this parcel of Scripture here is brought vnto you (Christiã audience) an high message from an high and mighty prince, of an high matter, and of weighty importaunce. Concerning the which message three thinges I haue principally to notifie vnto you, by order of the letter as it lyeth:

The first diuision.

1. FIrst beginning with him who is the sender of this message.
2. Secondly, to speake of them, which be the messengers.
3. Thirdly, to shew, what is the message it selfe here sent vnto vs.

The sender of the message.

AS touching the first, S. Paule, to prepare and stirre vp the mindes of the Corinthians to more attention, expresseth first the person and authoure of this message, in whose name he commeth, saying: *In the name of Christ we come as Ambassadors. &c.*

In the name (sayth he) *of Christ*. Wherin we see the wordes of Christ our Sauiour rightly accomplished: wherin he propheçying before of this his Apostle and messenger, speaketh to Ananias in this wise, saying: Vade, quoniam vas est mihi electionis, &c. *Goe to him, for he is an elect vessell to me, to beare my name before the Gentiles and Kinges, and before the children of Israell.* Actes. 9.

Actes. ix.

The Apostles doe all thinges in the name of Christ.

In like maner the other Apostles also when soeuer they come, either shewing whose seruants they be, or to teach any doctrine, or to worke miracles, euer they beare the name of Christ before them. With him they begin, and with him they end. Now, if messengers or ambassadors which come from earthly princes and potestates in this world, are commonly estemed and reputed according to the estate of them which send them, and especially if the matter bring with it any face of temporall commoditie, men are wont right gladly to receaue thē. How much more then ought we to be moued with this heauenly and most ioyfull legation directed vnto vs, not from any terrene Prince or Lord, but frō the King of kinges, and Prince of all Princes, especially touching such a benefite here sent and offered vnto vs by him, of such speciall & singular effect, that without it no earthly thing in all ỹ world can make vs happy, and hauing it nothing can make vs miserable.

Let me tell you a story, which I remēber was done about ỹ beginning of Quene Maries raigne, an. 1554. There was a certain message sent, not from heauen, but from Rome: not from God, but frō the Pope: not by any Apostle, but by a certain Cardinall,

Cardinal, who was called Cardinal Poole, Legatus a latere, Legatus natus, à Legate frō the Popes owne white side, send hether into England.

The Popes Legacie into England.

This Cardinall Legate first comming to Douer, was honorably receiued & brought to Grenewich: where he againe being more honorably receaued by Lordes of high estate, and of the priuy Counsell (of whom some are yet aliue) was conducted frō thence to ẏ priuy staires of the Quenes Court at Westminster, no lesse person then King Philip him selfe waiting vpon him and receauing him, and so was brought to the Queenes great chāber, she then being, or els pretending, not to be well at ease. Steuen Gardiner the Bishop of Winchester, & Lord Chaūcellor of England, receiuing this noble Legate in the King and the Queenes behalfe, to cōmend and set forth the authoritie of this Legate, the greatnesse of his message, & the supreme maiesty of the sender, before the publicke audience of the whole Parlament at that time assembled, there openly protested with great solemnitie of wordes, what à mighty message & of what great importaunce was then brought into the Realme, euen the greatest message (sayd he) that euer came into Englād: and therfore desired them to geue attentiue & inclinable eares to such à famous legation, sent from so high authoritie.

Card. Poole the Popes Legate.

Ste. Gardiner B. of Winc.

Well, and what message was this? Forsooth, that the Realme of England should be reconciled againe vnto their father the Pope: that is to say, that the Queene with all her nobilitie and sage Counsell, with so many learned Prelates, discrete Lawyers, worthy commons, and ẏ whole body

of the Realme of England, should captiue thē selues, and become vnderlings to an Italian straunger, and frierly Priest sitting in Rome, which neuer knew England, neuer was here, neuer did or shal do Englād good. And this forsooth (said Gardiner) was the greatest ambassage, the weightiest Legacie that euer came to England: forgetting belike either this message of God sent here by his Apostles vnto vs: or els because he saw it made not so much for his purpose as did ẏ other, he made the lesse accompt thereof.

Ste. Gardiners mighty message sent to England frō Rome.

Well then, & will we see what à weighty message this was that Gardiner so exquisitely cōmendeth? First, the sender is gone, the messenger is gone, the Queene is gone, and the message gone, and yet England standeth not à rushe the better. Of which message I thus say, answering againe to Gardiner, per inuersionē rhetoricam, that as he sayth, it was the greatest, so I say againe, it was the lightest legacie, the most ridiculous trifle, and most miserablest message, of al other ẏ euer came, or euer shall come to England, none excepted, for vs to be recōciled to an outlandish priest, & to submit our neckes vnder à forrein yoke. What haue we to do more with him, then with ẏ great Calypha of Damascus. If recōciliation ought to folow, where offences haue risen: the Pope hath offended vs more then his cofers are able to make vs amendes. We neuer offended him. But let the Pope with his reconciliation and Legates goe, as they are already gone (God be thāked) and I beseech God so they may be gone, that they neuer come here again. Englād neuer fared better then when

when ỳ Pope did most curse it. And yet I heare whispering of certaine priuy reconcilers, sent of late by ỳ Pope, which secretly creepe in corners. But this I leaue to thē that haue to do withall. Let vs againe returne to our matter.

The Popes priuy reconcilers secretly creeping in corners.

We then hauing this Legation sent to vs, not frō the Pope, but euē from our Lord & God: not by any Cardinall of Rome, but by the elect vessell of Christ, the Apostle S. Paule and other Apostles: let vs attend with reuerence, first to him that sendeth, then to the messengers ỳ be sent vnto vs, remembring how Raab the harlot receaued ỳ messengers of Moses and was preserued: remembring also the wordes of our Sauior: *He that heareth you, heareth me: and he that despiseth you, despiseth me. &c.*

Iosue. xxvj.

Luke. x.

Wherefore, considering with our selues (good Christian audience) the high maiestie of this our supreme prince the sender of this message, being not onely our head & king annointed, but which also of loue gaue his life and bloud as this day to be spent for our redemption: let vs for our partes, if we be his subiectes, marke what our prince requireth: let the flocke heare what the Pastor teacheth: the body what ỳ head speaketh: the spousesse, what the spouse sendeth. And thus much touching the sender of the message.

Now what these messengers be, and who they are: the Apostle proceding further in the letter, thus inferreth: *We* (saith he) *be sent as messengers. &c.* speaking not of him self alone, nor of Peter alone, nor of any Apostle one more then an other, but iointly ioyning thē all in one office & calling together, without difference of degree or singularitie

The messengers.

of person, he saith: *We be sent as messengers or Apostles:* For so signifieth ỳ name of Apostolus, as much to meane as à messenger or à Legate sent. Where is to be noted by the way, ỳ this nominatiue [Nos] in the pluratiue nũber is not here to be expoũded after ỳ stile of Rome: For Stylus Romanæ Curiæ, or rather τύφος Romanæ Curiæ, the swelling stile of the court of Rome, vseth commonly when any Mandate, Breefe, or Sentence is geuen, thus to say: Nos Willielmus pro tribunali sedẽtes. &c. Nos Edmundus, Roberto Cluney literato. &c.

Apostolus, what it signifieth.

Stylus Romanæ Curiæ.

So ỳ Bishop of Rome directing forth his preceptes or Buls, neuer speaketh in other nũber, but Mandamus, Statuimus, Ordinamus, & Volumus. And although he be but one singular person that speaketh, and such as will needes be singular alone aboue all others: yet disdaineth he to speake in the singular nũber, but alwayes vseth the plurall, to expresse belike, his Regale sacerdotiũ. Who because he seeth great Kinges & Emperours frequent this trope of writing and speaking, least he should seeme in any point inferior to them, or not to speake as bigge as they for their liues, vseth therefore the same regall or imperiall phrase of speach, with his Mandamus, & volumus. &c. when as Christ in the Gospell is content to say: Mandatum nouum do vobis: not damus vobis. &c. But if the Pope will not follow the humilitie of Christ in the Gospell, let him beware he followe not the swelling Tode in Æsopes Fables: who seing the great Ore, and disdaining, that ỳ Ore should be bigger then he, swelled him selfe so bigge, that at length he swelled him self out of his own skinne.

The Pope will needes be singular, & yet disdaineth to speake in the singular number.

Os loquens grandia.

But

But let the Popes courtly stile passe, which as it is a thing but puft vp with the winde of pride, so let it vanishe away with the winde also.

This is certaine, that S. Paule in these wordes, *We come as messengers. &c.* meaneth no such matter: to signifie either him selfe alone, or Peter alone, or any other of the Apostles singularly: but ioyntly cõprehendeth the whole fellowship of the blessed Apostles together, and declareth, that they all together ioyned in one commission, are sent in the behalfe and name of Christ, as Legates or messengers, and not onely to these Corinthians, to whom here he writeth, but inclusitiuely to all other whersoeuer either collected or dispersed in the whole world, according as it was enioyned them by the Lordes owne speciall cõmission, saying: *Go ye into the whole worlde, and preach this Gospell or glad message to euery creature. Whosoeuer beleueth and is baptised, shall be saued.*

No singularitie among the Apostles.

Mark. xvj.

Well, and what shall we then say? Did this message of the Apostles cease with the end of the Apostles? or did the preaching thereof extend no farther, but during the cõtinuance of their time? Yes verily: for he which then set them on worke, and sent thẽ in this message, *putting in their mouth the word of reconcilement*, is the same Lord which liueth still, and ceaseth not to send messengers into his Church frõ time to time: *Some Apostles, some Prophets, some Euangelistes, some teachers and instructers*, some with one gift, some with an other, and all for the edifying of his people, to haue the message of his Gospell continued in the world, which still shall be continued, so long as his Church shall endure:

Posuit in nobis sermonem reconciliationis.

Ephe. iiij.

Christ neuer ceaseth sending messengers to the edifying of his Church.

dure: for he can not, nor will not totally & finally forsake his Church, which is his kingdome.

False messengers.

But as it then happened in the Apostles time, there crept in with them certaine Pseudolegati, false Apostles, & sinister teachers, which confounding together the lawe with the Gospell: Moses with Christ: mans merites with mercy: confidence in workes with Gods free grace and promises, laboured to peruert the course of this blessed message sent to vs by the mouth of the Apostles: so hath there not lacked since that time in the Church, some Pseudocatholici and false teachers, not sent of God to do his message, but creping in craftily to lead a loytring life, some impudent, some negligent, some ignorant and blinde, *hauing a zeale of God, but not after knowledge*, as S. Paul saith, some preaching them selues, some preaching for benefices and promotions, some teaching before they haue learned, some speaking that they know not, nor hauing experience whereof they speake, some also plaine enemies to the crosse of Christ, and subuerters of his heauenly message: of which sort we haue had heretofore to much experience of late yeares when the Pope had the leading of this Church of England.

Rom. x.

But blessed be the God of all consolation, & father of our Lord Jesus, who hath visited vs frō an high with such mercy and grace, and hath raised vp such ministers and messengers of his holy grace and Gospell to his Church, which so constantly accord and tune in one string together, to set forth the liuely message and truth of Christes Gospell vnto you. Which you daply doe heare.

Which

which as it doth me good to ſee, ſo doe I moſt hartily reioyce from the bottome of my hart and ſoule, and prayſe God with my harty thankes therfore. And yet neuertheleſſe, to ſpeake the ſimple truth touching the preſent ſtate of this our miniſtery, if I ſhould ſay ẏ nothing therein were à miſſe, I ſhould in deede blaunch and flatter to much. For who ſeeth not that many this day enter into ẏ miniſtery, not as Gods meſſengers ſent vpon any meſſage frō him, but winding in them ſelues by hooke or crooke, or by ſome compound way, parting halfe ſtakes as it were betwene their patrons & them, and hauing either no arte to finde thē, or no minde to labour, make à trade of liuing of the miniſtery, more to liue at eaſe, then to labour in Gods meſſage.

The miniſtery not cleare from abuſes.

Many other abuſes might be here recited, but I am not at this time to complaine of any: but onely to preach Chriſt Ieſus crucified vnto you. And if there be any thing in them further to be complained of, I leaue it either to the miniſters thē ſelues, or to their patrons that receaue them, or to their Biſhops which induct them, to looke vpon it. But to our purpoſe: they that will be the true meſſengers of God, let them well conſider what their office is, whoſe meſſengers they are, and do their meſſage faythfully.

The office of miniſters was wont in the time of barbarous Popery, to be counted Orare, Predicare, Sacrificare, to pray, to preach, and to ſacrifice. But they which allotted thoſe offices to the miniſtery, thought belike to bring in the Aaronicall,

The office of miniſters.

or Leuiticall priesthoode againe, with their praying for the sinnes of ẏ people, & offring continuall sacrifice for the same. As for prayer which they call [Orare] I take that office as common to all Christen men, & not onely appropriate to the ministery, to pray I meane for sinnes. And as touching [Sacrificare] if they meane therby to sacrifice Christes body for sinne: that office onely appertaineth to Christ, and to none other. But we which are entred now into the new Testament, and are past from shadowes to the body, from legall significations, to spirite and truth, following the direction of Christes commission in his Gospell, do say with S. Paule, that the principall office of the ministers of the new Testamēt is, laborare in verbo & doctrina, that is, *by worde and doctrine to do Gods message, and to preach to the people*, sermonem quem posuit in illis, vel quem proposuit illis Deus, *the word which God hath put in their mouthes*, or which he hath left vnto them by his Apostles. Although beside this, diuers other duties are incidēt to the order of ministers, as to minister ẏ Sacramētes, to pray, to offer thankesgeuing, to reproue, to cōfort, to lay on handes, to excommunicate. &c. yet the principall end which chiefly concerneth the ministers of the new Testament, is, by preaching repentaunce and the glad message of the Gospell, to bring all mē to the obedience of Christes fayth, for remission of sinnes.

Orare.

Sacrificare.

Prædicare.

j. Tim. v.

Diuers things incident to the office of ministers.

And thus much cōcerning the function of ministers, whose office is (as you haue heard) to be messengers or Ambassadours of Christ, in dispensing

ſing the myſteries of his worde. Now, touching the meſſage that is ſent by them vnto vs, let vs conſider what followeth by the text. The wordes be theſe:

> Euen as God deſiring you by vs, we pray you, for Chriſtes ſake, or in Chriſtes behalfe, that you will be reconciled vnto God. &c.

The meſſage ſent, what it is.

Here now cõmeth in the ioyfull meſſage and glad tidinges of the Goſpell, which S. Paule calleth Sermonem reconciliationis, *the worde of recõcilement*. Wherein is to be explaned vnto you in order and diſtinctly, firſt what this reconcilement is, betwene whõ it is, by whõ it cõmeth, with all ſuch things as wel going before, as which folow after it. But firſt, for ſomuch as the preaching of reconciliation importeth a variaunce or diuiſion betwene God and vs going before: let vs ſomething entreate of the ſame, & put you in remembraunce of that miſerable thraldome wherewith we were once oppreſſed, lying vnder the greuous wrath of God (which in my minde is much nedefull of all Chriſten mẽ throughly to be cõſidered) and compare ẏ ſame to ẏ ſtate which we are now called vnto. For els how ſhal we reioyce at Gods grace, if we feele not before his iudgement? or what thankes can they geue for the gift, which neuer vnderſtand what lacke they had? what paſſeth he for heauẽ, which feeleth no hel? or who careth for the Phiſition, but he that is ſicke?

Sermo reconciliationis.

Variaunce betwene God and man, conſidered.

And though I know there be a good ſort of godly mourning ſoules in Sion, which lye gro-

Preaching of Gods feare necessary in these dayes.

ning vnder the feare of Gods heauy indignatiõ, and neede rather with boldnesse to be refreshed, then with more feare to be dejected: yet notwithstanding for somuch as the greater sort commonly haue their cogitations otherwise occupied, some not touched with any sorrow, some not examining their cõsciences nor feeling their wound, some not tasting any hell, some not caring for any God, to helpe therfore such senseleſſe soules, and to rouse them a little out of their careleſſe sleepe of securitie, let vs enter into some consideration of our damnable and cursed state, wherin all we once did & yet do stand by nature, all such (I say) as are not yet recõciled in Christ. For what cã be more greuous and horrible then the creature to be sundred and parted from the grace and good will of his creator & maker? to lacke his protection? to sustaine his wrath? to be outlawed from our owne countrey of Paradise, where we were first created? to be cut from him, without whom nothing can do vs good, & we good for nothing? For if all goodnesse be in him, what cã be without him but that is euill? If life leaue vs, what remaineth but death? If God forsake vs, what receaueth vs but the deuill, author of all mischiefe and fountaine of all calamitie? Of whose miserable dominion ouer vs, we haue felt and tasted to much already.

The miserable state of man without Christ.

Man in his most felicitie in this world, is but a miserable thing.

Now take a man in all his abundance of riches, treasures, & pleasures, florishing in hys most felicitie, bravery, and prosperitie: let him be, if ye will, an other Polycrates of this world, what is he

of

of him self but à carcas, à caitife, à subiect of fathã, à pray to death, reioysing and laughing in thys world, but yet as one ỳ laugheth in his dreame, & waketh in sorrow, fraught full of feares & cares of minde, blinde in soule, not knowing to day what will happẽ to morrow, voyde of all inward rest and peace of conscience, mortall, mutable, miserable, wrapt in wretchednesse, prone to all wickednesse, whose beginning is in trauaile, his stãding vncertaine, his end is corruption: briefly as one liuing in death, & dead being aliue. For how is he aliue, that is dead to God? *Let the dead* (saith our Sauiour) *goe bury the dead. &c.* speaking of thẽ which liued, and yet to God were dead. And how cã we be els but dead to God, except we be brought and reconciled by Christ to God? *Math. vij.*

And yet for all this, such is our dulnesse that either we feele not what it is to lacke the Lorde, or our wilfulnesse such, that we care not for that we lacke. But how soeuer it be, that either we will not or cã not see, the end of all thinges declareth what à miserable thing it is the creature to be diuided from his creator. In whom as euery thing hath his being: so not to be in him is to be in dede nothing: whom once we had, afterward loste him, and in losing him, haue loste with him all thinges. By creation first we had him, by transgression afterward we lost him, and all through the meanes of our great γενάρχης Adam: who by his disobedient presumption brought this wofull diuision betwene God and vs. Whereupon hath ensued all this rufull ruine of the whole creature

Mã cast away from God.

Diuision betwene God and man by Adam the first man.

and nature of man, being secluded from Gods fauour and protection, and geuen ouer to death and to him that hath power of death, that is, to Sathan, which euer since hath had dominion ouer vs.

And thus may you see (good Christian audience) the sorrowfull state and condition of mankinde, fallen from his originall felicitie, wherin he was first planted, not into a pecke of troubles, but into a hell full of all miseries, into vtter desolation, and destruction, death & damnation, and all through ỹ transgression of one. Out of whose roote first springeth this publike infection of our nature which we call originall sinne, prone to all corruption, destitute of grace and righteousnesse, and voide of all goodnesse: which originall cancker hanging in our flesh, draweth vs from God and all goodnesse. wherof S. Paule in hys letter to the Romanes, complaineth thus and sayth: *That he knoweth and feeleth that in him*, that is to say, *in his flesh there is no goodneſe dwelling. &c.* And againe, where he sayth: *I see an other law in my members rebelling against the lawe of my minde, captiuing me. &c.* Rom. 7. And this originall sinne is called Peccatum in nobis inhabitans, *sinne dwelling or lurking in vs. &c.* wherby we haue to vnderstand, that beside our outward actions which burst out into opē sinne, there lurketh also inwardly in the bottome of our nature a priuy fomes, a breeder of sinne, an originall infection, or (as we may call it) a priuy sparcle of the Serpentes seede, infecting our nature, and drawing vs from all heauenly

Originall sinne.

Rom. vij.

Rom. vij.

disposition,

disposition, to all earthly concupiscence.

Which lurking infection in vs, although it seeme but a small matter to many, and especially to the Papistes, who vse to much to extenuate it, and to make light thereof: yet we must vnderstand that in Gods sight it appeareth a mighty matter, passing all other sinnes: who not onely looketh vpon our outward and manifest transgressions which we dayly committe against his lawe, but also considereth the person especially, and the crooked nature inwardly infected within vs (out of which issue forth these outward transgressions) and so punisheth the same with no lesse penalty then the outward sinnes against the law committed. Like as if a mighty hunter chasing the wilde Wolfe, and happening vpon the Wolfes denne, findeth there the young Wolfelinges which as yet neuer did no rauen: yet because of the same nature lurking in them, he vseth them no otherwise then he doth the olde: Euen so let euery man repute him selfe as touching hys first byrth and outward man, as he originally descendeth of Adam, to be execrable vnto God, and not onely hys outward euill doinges, but also hys inward nature and very person before he beginne to worke, to be odious vnto hym.

The Papistes extenuate originall sinne.

Originall sinne no small matter in Gods sight.

Similitude.

The nature of man odible to God before he begin to sinne.

Which being well expended and weyed in our mindes, let vs then cast with our selues in what a miserable perplexitie and wretched case we sinfull creatures were & yet are, so many as be not yet reconciled againe in Christ. For what can be

more miserable then man to be vnder the heauy wrath and displeasure of hys God (as I sayd) the creature to be diuided from hys creator, the pot or vessell to be displeasaunt or in hatred with the potter! For what are we els, but as earthen pots in the handes of our God, which formed and created vs!

Variaunce a daungerous thing in all states, but betwene God and man most grieuous.

Now if variaunce and debate breede such daungers and mischiefes amõgest the creatures themselues whereseoeuer it commeth: what is to be thought of that discorde which is betwene the sely creature and the creator him selfe! In a common wealth we see what a wofull state there is, where the Prince with his nobles, or the nobles with the commons can not agree. What a hell is in that house, where the husband and wife liue together in continuall iarre! or who can abide to liue in that Citie, where the Citizens through ciuill dissentiõ are disseuered in sides among them selues, one fighting against an other! The consent of Musicke may teach vs, what an amiable thing to nature it is to tune in one agreement of concorde, and how contrary to nature discorde soundeth. In the body both of man and beast, where the elementall qualities and humors doe not concorde together in due proportion and conueniencie, like there can not consist. Briefly, if the wrath of a terrene king in thys earth, be death (as the wise king speaketh in the Scripture): what is it then to be vnder the wrath of the almighty king of all kinges, and God of all creatures!

Discorde decayeth all thinges.

Life standeth in concorde.

The wrath of God, and the wrath of a king cõpared.

And

And vnder this wrath of our Lorde and God, all we mortall wretches for sinne in vs (which God created not, but hateth in vs) were wofully wrapped (and as the Scripture speaketh) Eramus natura filij iræ: *We were by nature the children of wrath. &c.* enemies to God, diuided and sundred from hym, and so continued a long time, euer since thys sinnefull nature first tooke place in vs. For sinne by nature gendreth wrath, and prouoketh iudgement: Iudgement by law ministreth death and damnation: with death entred the deuil, and with him heapes of infinite miseries and calamities. And in thys pickle lyeth man by nature, that is, all we that be Adams children. Let no man flatter him selfe, or thinke better of him selfe, that is, of hys owne originall nature, then is here declared. Neither is here declared any other thing, then the Scripture it selfe concludeth, *which concludeth vs altogether to be vnder sinne. All our mouthes are stopped, and we destitute of the glory of God, standing all at his mercy and grace. We haue all gone astray* (sayth the Prophet Esay) *euery man in his owne wicked way.* Esay. 53. *And are all vnprofitable seruantes* (sayth Christ) *yea, when we haue done the best we can.* And if our best doinges be vnprofitable in the sight of God to saluation, where then shall our euill deedes become?

Sinne y roote of all misery belonging to man.

All thinges concluded vnder sinne. Rom. 3. Esay. 53. Luke. 17.

These premisses thus considered and concluded by the Scriptures, as you haue heard: what shall we say (good Christian audience and beloued brethrē?) Shall we now dispayre, or is there no remedy, no hope nor helpe to be had? no true-

by in our selues, in our selues (I say) none, none at all. For the iust iudgemēt of God must needes haue hys course. Gods sentence once pronounced must needes procede. And as none of vs all was euer borne (Christ onely excepted) or is now liuing, that carieth not ꝑ wound of originall sinne about hym: so is there none of vs all that possibly in him selfe can auoyde the sentence of Gods terrible iustice: but death and condemnation will needes procede agaynst vs, vnder which sentence and malediction we all, euery mothers sonne, as touching our selues, should haue perpetually continued, had not a certaine deare good frend of ours, our singular good Lord and onely patrone, a mighty capitaine stept in betwene, who to kepe off the blowe from vs, bare the stroke of Gods heauy wrath on hys backe, and so deliuered vs frō death, being for vs slaine him selfe, and therby *stewe all enmitie betwene God and vs, pacifying by the bloud of his crosse, all thinges both in heauen and earth*, and so hath purchased this blessed and happy reconciliation betwene hys heauenly father and vs earthly creatures.

Man by nature vnder malediction.

How benediction and grace commeth in.

Ephe. 2. *Colloss.* 1.

And as he hath purchased it: so hath he sent tidinges of the same here by hys Apostle S. Paule, and by all hys other Apostles, all about, throughout the whole world, to euery creature. Whereof Esay thus speaketh, marueiling and reioysing at the comming of these messengers: *How faire* (sayth he) *be the feete vpon the mountaines, of him that bringeth tidinges, and preacheth peace, bringeth tidinges of good thinges, & preacheth saluation, saying to Sion: Thy God*

The message of grace begunneth.

Esay. 52.

God shall raigne &c. Esay. 52. which prophecy you see here verified by the preaching of these Apostles: and not onely by them, but by other also, whom Christ our Sauiour ceaseth not continually from time to time to stirre vp in hys Church to be his messengers and Legates Apostolicall: who now comming to you also Londoners, as S. Paule dyd to the Corinthians, with the same wordes doe speake also to you saying: *We pray you for Christes sake, that ye will be reconciled vnto God. &c.*

Gods message to Londoners.

Whereby all mourning soules, where soeuer you are, or what soeuer you be, that labour and be burdened, may note for your comfort, how not onely the Lorde offreth him selfe ready to be recõciled, to you if you be willing: but also louingly and most gently sendeth forth hys seruantes to entreate you to be reconciled vnto him. As who would say: In God there is no let, but you may boldly come and be reconciled, whosoeuer desireth to be at peace with him: onely let there be no stay in you. Be you willing to be reconciled, and you shall speede: come and you shall be receaued, holde out your hand to take what he will geue, and you shall haue. What more can you desire? And yet moreouer to encourage you to come to hym, not onely he offreth him selfe ready at your sutes to be entreated, but also sendeth abroad hys messengers to entreate you, to come and be reconciled to him.

God offreth him selfe to be recõciled to vs.

And further, lest ye shoulde thinke those messengers to come in their owne name, and so re-

gard them the lesse, marke what S. Paule addeth moreouer, how he not onely prayeth them, but also in a maner adiureth thē. *We pray you* (sayth he) pro Christo, *for Christes sake*, as though he woulde say: as you loue Christ, and will do any thyng for hys cause which hath so dearely bought you, we pray you, not for our selues, but in the name of hym, that you will be reconciled vnto God.

The Apostle adiureth vs in Christes name to be recōciled.

And yet neither is thys also inough, which notwithstanding is so much as may make vs all to maruell at hys mercies. But marke moreouer the speach of the holy Ghost, and consider the exceding tendernesse of ỳ vnspeakeable benignitie of our God. We were the offenders, and he the partie that was offended: we hys creatures, and he our maker: we the first breakers frō him, and yet all thys notwithstanding, such is the passing and more then fatherly richnesse of his grace, that he not onely offreth and sendeth vnto vs, yea aduiseth vs in hys owne sonnes name: but also, which is more then all that can be moll, euen the same God prayeth vs, euen him selfe, euen vs I say, such misers and damnable wretches, that we will come and be agreed with hym: for to the tenour of our text in plaine wordes purporteth, where he sayth: *Euen as God him selfe prayeth you by vs, we pray you for Christes sake, that you will be reconciled vnto God. &c.* Here is offending, and yet here is praying and praying againe. O gentlenesse, O kindnesse. Man first began the diuision: and God beginneth first the reconciliation, God prayeth, Christ prayeth, and the Apostle prayeth.

God offereth, sendeth, inuiteth, yea prayeth vs him self to be agreed with him.

prayeth. Man offendeth and hath forfeited hys soule to the deuill, and yet is prayed. He that shoulde pray to be forgeuen, is prayed to be content to be forgeuen. What shoulde we here say or thinke (welbeloued Corinthians here of London) but cry out with the wordes of Nazianzene: ὦ τοῦ τάχους τῆς Φιλανθρωπίας: ὦ τῆς εὐκολίας τοῦ συναλλάγματος: that is: O the readinesse of Gods gracious loue: O the easinesse of hys exorable reconcilement. &c. Nazianzen: εἰς τὸ ἅγιον βαπτισμα.

Although it be not in my litterature, nor in no mortall tounge to expresse the fulnesse of these deepe & profound mysteries of spirituall thinges: yet by that as I could declare, somewhat you heard, and more may conceaue with your selues, first of the horrible wrath of God, and his district seueritie against sinne, with all such penalties, plagues, and punishmentes, due for the same, declared vnto you. After ỹ you haue heard againe of the singular and superabundant greatnesse of his fatherly tendernesse toward vs, who so willingly, so kindly, not onely offreth his reconciliation, but also inuiteth vs, yea prayeth vs to be reconciled to hym. Gods gracious tendernesse to vs, considered.

Now, what thys reconciliation is, and what great thinges come thereof, it followeth likewise to be considered. Which albeit can not so amply be described to you as it is in it selfe, yet by similitudes and examples partly it may be conceaued. For as we see in a worldly gouernment, when any subiect is vnder the indignation and displeasure of his prince, his state is miserable, his minde Similitude.

vnquiet, fraught full of feare, and dread, hys hart out of comfort, in hys life no safety, but he liuing like a dead man: briefly no calamitie lacketh, where the wrath of a Prince haugeth. But if the tresp alle be pardoned, and displeasure remoued, then feare departeth, hope reuiueth, comfort commeth, and life beginneth to looke vp. Euen so, or rather much more then so, it is betwene God and man. For so long as we were vnder wrath, there was nothing in man but death, dread, damnation, hell, malediction, the tyranny of Sathan, vnquietnesse: in summe, all the miseries of hell were heaped vpon the poore soule of man. But after it pleased the goodnesse of our God to turne from vs hys wrath, and to receaue vs againe to fauour: now all is turned, our feare to hope: death to life: damnatiō to saluation: hell to heauen: malediction to blesse: the power of Sathā dissolued: care to comfort: and in summe, all the felicities, so many as Paradise can holde, do now belong to man.

Gods reconciliation cause of all mans felicitie.

But what should I set forth the high amplitude of thys heauenly reconciliation of our Lord by earthly similitudes, which by no comparison of man can be expressed? For in mans agreement, though the prince be reconciled neuer so well with the subiect, yet it may happen that the agreement may breake off againe shortly after. Againe, the reconcilement that is betwene man and man, is commonly but for that one tresp alle which bred the variance: which being forgeuen, agreement cōmeth. So is it not betwene God and vs. Neither

ther is hys reconciliation so variable or incōstant as altereth by dayes or times: but is the receauing of mankinde into the æternall fauour and mercy of God, euen the same fauour which Esay the Prophet, Chapt. 54. speaketh of in these wordes, saying: *For a little moment of time I haue left thee, but in great mercies I will gather thee. In a moment of my indignation, I haue hid my face a while from thee: but in my euerlasting mercy, I haue pitied thee, sayth the redemer thy Lord. &c.*

Reconciliation of God, what it is.

Esay. 54.

This reconciliation now to be defined, is ỳ receauing againe of mā into the perpetuall fauour of God, purchased by Christ to all them, that by fayth and repentance come vnto hym. Which æternall fauour of God, as we shewed before to be freely offred vnto vs: so now remaineth further to be explained, what fauour this is, how it is perpetuall, by what cause it commeth, and to whom it belongeth. Touching the first, to declare what fauour this is whereunto we are receaued, here is to be vnderstand by the meaning of S. Paule, hys fauour to bee that which is contrary to the wrath and malediction which went before for sinne. For as that malediction did threaten vnto vs æternall reiection, vnder which we were and should perpetually haue cōtinued had it not bene stopped: so is hys reconcilement & receauing againe into æternall acceptation, which perpetually doth and shall continue for Christes sake, to all faythfull beleuers in hym. And this fauour I call perpetuall in respect of time: for that God promiseth neuer to remember, nor to impute our

Reconciliation defined.

The fauour of God, what it is, and how it is perpetuall.

Ierem. 31. sinnes any more for Christes sake. Ieremy. 31. And hereof springeth the foutaine of perpetuall remission, promised in the xiij. chapter of the Prophet Zach. 13. Zachary: where he sayth: *In that day shall be open to the house of David, and to the dwellers of Ierusalem, a foũtaine to the clensing away of sinne*, & menstrui. &c.

Where note how the Prophet sayth: *In that day. &c.* assigning not diuers and sundry dayes whē Christes body should be offred for sinne: but signifying that one day should come, when that Lambe and sacrifice which was slaine from the beginning of the world in Gods determination, and afterward was offered actually once and no more, should suffise to purge the sinnes and filthinesse of all the dwellers in Ierusalem, that is, of all such as reraine to him by faith. And thus haue you the cause of remission of sinnes to be onely the sacrifice of Christes body offred vp to God, not euery day, but in one appointed day, which we call good friday: for the which sacrifice sake God hath assured his promise to all singular persons that shall come or seeke to hys sonne by fayth, to geue them free forgeuenesse, and neuer to remember, nor impute their sinnes to them any more.

Christes body once offred for sinne, and no more.

And herein standeth the difference betwene the Popes doctrine and ours. For he holdeth that the sacrifice of Christes body not one day, but euery day is to be offred for sinne. Contrary, we with the Scriptures affirme, remission of sinnes to be the effect onely of one cause, that is, of Christes blond our Sauiour, sacrificed once on good friday vpon the Crosse (and neuer

Difference betwene the Popes doctrine and the Scriptures.

els) to take away all maledictiõ of ſinne for euer, as well for them that were before his paſſion, as them that ſhould follow after. And that is it that the Scripture ſayth: *The Lambe to be ſlaine from the beginning of the world* (and ſo is he ſlaine to the latter end): meaning therby the vertue and power of that ſacrifice to extend vniuerſally to all times, to all men, and to all kinde of ſinnes, from the beginning to the end of the world for euer. So that on Chriſtes part, the cauſe onely which worketh reconciliation and remiſſion of ſinnes, is hys onely death and bloudſhedding once ſacrificed actually (and neuer els) vpon good friday. On our partes the cauſe onely ỹ worketh thys reconciliation and remiſſion, and is of vs required, is not to offer vp thys body againe for a dayly ſacrifice to God: but onely to beleue faythfully & obediently vpon him that was ſacrificed for vs, & ſo by fayth to apply the merites of hys paſſion to vs. And to thys fayth God hath promiſed perpetuall remiſſion of our ſinnes, according to the manifeſt teſtimony of the Scripture, where it is in ỹ Actes of the Apoſtles thus expreſſed: *That to him all the Prophets beare witneſſe, all mẽ to receaue remiſſion of ſinnes by him, whoſoeuer beleue in his name. &c.* Againe, Actes 16. *Beleue in the Lord Ieſus and thou ſhalt be ſaued, and thy whole houſe. &c.* Peter & Paul ſay not: Offer Chriſtes body for a dayly ſacrifice to God: but, onely beleue in him & thou ſhalt be ſaued. And thus much hetherto cõcerning reconciliation, what it is, how it is perpetuall, what is the onely cauſe thereof, and to whom it belongeth: whereof more ſhall be

The Lambe ſlaine from the beginning, what it meaneth.

The cauſe of remiſſion of ſinnes on Chriſtes part.

The cauſe of remiſſion of ſinnes on mans part.

Act. 10.

Act. 16.

sayd (Christ willing) in further processe hereof.

Gods reconciliation includeth not onely remission of our sinnes, but also acceptation of the person of man.

Now as touching thys reconciliation and fauour of God aforesayd, as it reacheth to the free remission of all men and to all tymes, as well before as after: so moreouer this is to be added, and worthy to be noted, that not onely it reacheth to our sinnes, but extendeth to the acceptation of the nature and person also of man: so that through this reconcilement, not onely our sinnes are done away: but also ỳ person of mã, which before was execrable vnto God, is now accepted, which before was odious, is now beloued, which before was vnpure and vncleane, is now purified, regenerated, and chaunged as into an other person, and as ye would say, made a new man in the sight of God: not because the new life of a man maketh the man new in Gods sight: but because the man being first made new, and regenerated by reconciliation, bringeth forth afterward a new life.

Regeneration.

And here commeth in that which we call regeneration, or new birth, not in being altered into any new bodily substance from that we were: but in being turned by reconciliation into a new state of fauour & grace, as who before were dead to God, damnable creatures, & children of wrath: but now are accepted, purged, and iustified from the malediction as well of originall sinne as actuall: which before times were separated frõ God, but now restored againe to grace & fauour, euen the same fauour of God, wherein Adam stoode before hys fall in Paradise, and more to.

Man restored to the same fauour of God, which Adam had before his fall in paradise.

Of

Of this regeneration we read in many places of the Scripture, which Scripture geueth vs to vnderſtand thys our new regenerate byth to be referred not ſo much to the outward actes of life, as chiefly to ẏ perſon & nature of mã, altered and chaunged into a new ſtate of grace & fauour with God by ſpirituall reconciliation, yea before he beginne to worke any good action. Whereupon afterward follow the fruites of new life, which we call good workes, & are called good, not ſo much for the worthineſſe of ẏ action done, as for ẏ worthineſſe of the perſon the doer thereof, which is a faithful Chriſtiã reconciled in Chriſt to God. And therof take good workes their goodneſſe, being not onely accepted for good, but alſo imputed in Scripture ſometimes to merite: as where Chriſt our Sauiour ſayth: *I was hungry and ye fedde me, I was in priſon, and ye viſited me: Come therefore and poſſeſſe the kingdome. &c.* Math. 25. Not that the valew of the worke deſerueth that imputation, but that the worke is ſo imputed for the fayth of the perſon: for elſ let an infidell do the ſame, or more to, and all is ſinne that he doth. But let the Chriſtian do, be the thing neuer ſo ſimple, if it be good it is accepted, and if it be otherwiſe, yet is it remitted, ſo that in a briefe ſumme, the order of all thys ſtandeth thus. Firſt commeth Chriſt crucified and offred for vs: with hym commeth fayth apprehending hym: with fayth enſueth reconciliation or iuſtification, through ẏ promiſe: whereby man being reconciled vnto God (which before was reiected) is made now a new creature,

Good workes why they are called good.

Math. 25.

To the pure all thing is pure: But to the infidell all is ſinne that he doth.

Chriſt. Fayth. Reconciliation, or Juſtification.

Regeneration.

New obedience.

Acceptation of good workes.

Remission of sinnes.

The golden chaine of saluation.

Remission of sinnes.

because he is set now in a new stocke: and this is called regeneration. After regeneratiō of the person (which is accepted for his fayth) followeth the the fruites of new obedience, which be accepted for the faythfull person: but because our new obedience is alwayes and in all men imperfect, and falleth many tymes into disobedience through frailty of flesh, for a remedy thereof followeth remission of sinnes. And thus haue you the golden chaine of our saluation: First beginning with Christ: then commeth fayth: fayth bringeth reconciliation, or iustification: with it commeth regeneration: after which ensueth new obedience, or mortification, with acception of good workes. Last of all commeth remission of sinnes and maketh all sure.

Touching which remission of sinnes, here is further to be noted: First that thys remission is not onely of such sinnes as goe before Baptisme or regeneration, but also of all such which a man repenteth hym of with fayth, from the beginning till the end of hys life. Secondly is to be vnderstand, that thys remission is not onely for all actuall sinnes which man committeth, but also for originall sinne which nature bringeth. Thirdly, neither must we thinke thys remission of the new Testament to be like to the remission of sinnes practised in the olde law, which stoode by sacrifices. wherin this difference there is: First that remission which was by sacrifices, serued not for all sinnes, nor for such as were to come, but onely for such sinnes as were

before

before the sacrifice: so that whensoeuer any new sinne followed, new sacrifices were required. Secondly, that remission stoode onely for actuall sinne, and not for originall. Thirdly, in that Legall or temporall remission is moreouer to be noted, that sacrifice for sinne was then but a thyng typicall, so that albeit the crime for which the sacrifice was offered was done away, yet the person notwithstanding remained still vnder death and the penalty of originall sinne pronounced agaynst Adam and all hys posterity. Briefly in one word to conclude, betwene this remission of the new Testament and that of the olde, so much difference there is, as is betwene temporall thinges and æternall. Of which difference let vs heare what the Prophet Iereme teacheth vs, saying: *Behold the dayes shall come, saith the Lord, & I shall make a new couenaunt with the house of Israell, and the house of Iuda, not after the couenaunt which I made with their fathers whē I brought them out of Egypt with strong hand, and they transgressed my couenaunt, but this shall be the couenant that I will make with the house of Israell After those dayes, sayth the Lorde, I will geue my law within them, and in their hart I will write it, and I will be their God, and they my people &c. For I will haue mercy of their iniquities, and their sinnes I will neuer more remēber. &c.* Ieremy. 31.

Difference betwene remission of sinnes in the new Testament and in the olde.

Iere. 31.

By these wordes of ỳ Prophet, if they be well marked, we haue to learne a manifest difference betwene the olde couenaunt, and the new: and what the grace is of the new Testament, especially cōcerning remission of sinnes: which sinnes

he saith shall neuer more be remembred, meaning that the day should come when God will set such a sacrifice for sinne, which shall geue a perpetuall remedy for euer: so ꝑ although sinne shall nede dayly to be helped, yet no more sacrifices shoulde neede to be offered, but that one should serue and suffice for euer. Wherby we see remission of sinnes to stand otherwise now then it did then. For in the olde law although sinnes were purged after a sort, by sacrifices and bloud of beastes: yet that remission lasted not for euer, but for certaine tymes, so that new sinnes euer required new sacrifices.

The sacrifice of the Popishe Masse condemned.

Wherin apperaeth the pernitious abuse of the daily sacrifice of the Popes Masse, most false and contrary to all Scripture, vtterly subuerting the truth of Gods couenaunt and Testament. For if sinne shoulde neede dayly purgation by dayly sacrificing, as it did before, what difference then make we betwene the new Testament and the olde, betwene the Christians and the Iewes? Or if Christes body once sacrificed for sinne can not serue except it bee dayly sacrificed for purgation therof, where is then this euerlasting reconciliation taught by the Apostles? or where is thys neuer remembring of our sinnes any more, promised by the Prophets? how is that wounde cured for euer, which euery day needeth a new plaster? Briefly, how hath he made thē perfect with one oblatiō for euer which be sanctified, if Christ once offered suffice not, but euery day must be offered a fresh? what perfectiō is in that which euery day

Heb. 10.

is

is new to begin? If sinne (malediction of sinne I meane) be not once taken away for euer, how the hath Christ made vs perfect for euer? Heb. 10. or how hath he found out æternall redemption by once offering him selfe for vs? Heb. 9. For what is æternall redemption els, but æternall remission of sinnes? Now, where remission of sinnes is, and ỳ same remission æternall, what nedeth any more hostes or oblations for sinne? as the Apostle plainly testifieth, saying: Vbi peccatorũ est remissio, iam non est amplius oblatio pro peccato. i. *Where remission of sinnes is, there is no more oblatiõ for sinne. &c.* *Heb. 10.*

Let vs reason now then with these sacrificing Priestes of the Popes law, after their owne distinctions. A cõtinuall or dayly sacrifice, say they, must euer remaine in the Church. For what purpose, I aske? For remission of sinnes, say they. So had the Iewes in the olde law continuall and dayly sacrifices for remission of sinne remayning amongest them also. What difference is now betwene the new Testament & the olde, if the daunger of sinne remaine in both Testamentes alike, to be done away by continuall reiteration of sacrifices? Or if there must nedes be a differẽce, let them shew what difference it is, or wherin it consisteth els but onely in ỳ cause of remission: which in the new Testament standeth one for euer, in the old Testamẽt it is dayly repeated by renuing of sacrifices. Of the which cause the Apostle to the Hebrues, speaking of Christ Jesus crucified, and consummated, specifieth moreouer, & sayth: factus omnibus obtẽperãtibus sibi, causa æternæ salu- *Heb. 5.*

The cause of doing away sinne discussed.

tis. &c. i. *Was made to all which obey him, the cause of eternall saluation. &c.* Heb. 5. By the which wordes we are taught the cause of remission of sinnes to be the onely body of Christ offered for vs, & the same body to be once offered and neuer more, as in the same Epistle followeth in these wordes declared: Nunc autem semel in instante consummatione. &c. i. *Now hath he once appeared in this latter consummatiō of the worlde, to the destruction of sinne by his owne oblation. &c.* Heb. 9. Wherby we haue to note, that as the once appearing of Christ is the onely cause of destruction of sinne, and remission not to be sought at any other cause but that alone: so is their doctrine vayne which require any more appearinges of Christ to remitte sinne, then onely the same. And thus appeareth the true difference betweene remission in the olde law, and in the new: wherof the one which stoode by renuing of sacrifices was temporall, the other is perfect and perpetuall, perfect I meane as touching the cause of putting away sinne, which once done standeth for euer.

Heb. 9.

But here come they with a blinde distinction of [bloudy and vnbloudy] and say, that in the Iewes law they offered the bloud of Goates and Calues, and of other diuers sortes of beastes: but in the new lawe they offer continually one sacrifice and no moe, which is the body of Christ, and that after an vnbloudy sort. Whereunto I aunswere: first if they haue the body of Christ, let them offer it. But they which doe well consider the Scriptures, do see & know that Christes

Distinction of the Papistes.

body

body is not here to be offered: Unlesse they meane the members of hys mysticall body here in earth, which they sacrifice euery day with such store of bloud, as is pitifull to see: but els the true body of Christ in deede ẏ Scripture placeth to be in heauen, and not in earth. Once it was in the handes of sinners and was offered of them, but now he is out of their handes, and past all mens reach to be offered any more. Wherefore, where they say, they offer the body of Christ, that is but à phantasie. For as the presence of the body here ceaseth, so ceaseth the offering therof also.

How the Papistes do sacrifice Christes body euery day with bloud.

Now, although his bodily presence were here: yet is he not to be offered to appease Gods wrath for sinne any more. For first, none can offer the body of Christ for sinne to hys father, but him self: because in the new Testament to offer for sinne, requireth à Priest which is immaculate, impolluted, and segregated from sinners, as we read. Heb. 7. Talis enim decebat vt nobis esset pontifex, sanctus, innocens. &c i. *For so it behoued, that our Bishop for vs should be holy, innocent. &c.* And againe: Sermo autem iurisiurandi, qui post legem esset. &c. that is: *But the word of the othe which followeth after the old law, appointed his sonne to be our perfecte Priest for euer. &c.* Heb. 7. Secondly, by the types of the olde lawe Christ can not be offered for sinne but it must be without the tentes by the law, or els hys sacrifice cã not answere to the law. Thirdly, when soeuer Christ is offered for the pacifying of Gods wrath for sinne, it must be vpon the crosse. For so we read. Coloss. 1. *Pacifying all thinges by the bloud of his*

Heb. 7.

Coloss. 1.

crosse, all thinges both in heaue & in earth. &c. Fourthly, it must be also with bloud, for by ẏ Scripture, *Without effusion of bloud there is no remissiō. &c.* Heb. 9. Fiftly, where they say, they offer no moe sacrifices but one, which is the body of Christ: that is not inough, forasmuch as the Scripture requireth not onely the hoaste to be one, but the time also to be one. For probation whereof we haue the plaine wordes of Scripture. Heb. 7. where the Apostle speaketh of offering for ẏ sinnes of the people: *For that* (sayth he) *he hath done once, offering himselfe. &c.* Heb. 7. Also chapt. 9. where the same Apostle comparing Christ entring with hys sacrifice with the high Priest in the olde lawe, entring into the secrete tabernacle once a yeare, at last concludeth and sayth: Sic & Christus semel oblatus est ad multorū tollenda peccata. &c. i. *So also Christ* (sayth he) *was once offered for the doing away the sinnes of many. &c.* Againe, in the same chapter, excluding all offeringes of Christ sauing one, he sayth: *Not that he should offer himselfe at times as the high Priest did: but once for the doing away of sinne he appeared by his owne oblation. &c.* Heb. 9. Sixtly, where they pretend to offer the body of Christ dayly: I aske, to whom? They will say to ẏ father. Wherfore? To pacifie hys iudgement for sinne. Wherunto I aunswere with the Gospell: that needeth not, forsomuch as the Gospell witnesseth, *that the father now iudgeth no man any more, but hath geuen all iudgement to his crucified Christ.* Ioh. 5. Item, *hath geuē to him power of all flesh.* Ioh. 17. Item, *hath geuē to him all power both in heauen and earth.* Math. 28. Item,

One oblation and one time of offering for sinne in the new Testament.

Heb. 7.

Heb. 9.

Iohn. 5.

Iohn. 17.

Math. 28.

Christ

Christ now draweth all things to him self. Ioh.12. Item, *he hath appointed him iudge both of the quicke and of the dead.* Act.10. Now if they say, they offer Christes body to Christ him self for remission of sinne, that is absurde and vaine.

Iohn.12.
Act.10.

And thus much I thought necessary, hauing here to entreate of reconciliatiō, to speake against the sacrifice of ỹ Masse, forsomuch as these two cā not consist together, but one must needes destroy the other. For if the reconciliatiō of Gods fauour purchased by Christ once for vs be perfecte & perpetuall, then this dayly sacrificing for sinne, is superfluous. And if the same must needes be continued in the Church as à necessary remedy for appeasing Gods wrath, and for expiation of sinne frō time to time, then must the sacrifice of Christes Priesthode be vnperfect, being of no more power and vertue to reconcile vs vnto God, then ỹ yearly and daily sacrifices of the Iewes, which euer required new sacrifices to be done for sinne. And where is then the killing of Gods wrath by the bloud of Christ, spoken of? Colos.1. where is the pacifying of all thinges both in heauē and earth? where is ỹ difference betwene the old couenaunt and the new? or where is the neuer remembring of our sinnes any more? where be then ỹ goodly feete vpon the mountaines of them that bring vs message of peace, of good tidinges, and of saluation? Esay.52. where is the day, or what day of Christ was it which Abraham saw and reioyced? or where is the one oblation, & that once offered, which bringeth æternall redemption? Heb.9.10.

Reconciliation, and the daily sacrifice of the Masse, can not stand together.

Esay.52.

Ephe 4. *Gene*. 3. *Esay*.35.

nowhere is the captiuity led away captiue? Ephe.4. nowhere is the breaking of the Serpentes head? the ouerthrow of death? the victory of hell? the hanging vp of the handwriting? nowhere is the vele broken which separated vs from God? the euerlasting myth vpon the heades of them that be in Sion? or the confident dwelling of them in Ierusalem, promised in Iere.23. Ezech.34. Zach.14? or where is the æternall righteousnesse brought in by the Prophet Daniel, chapt.9. if this reconciliation be not æternall?

Iere.23. *Ezech*.34. *Zach*.14. *Dani*.9.

Briefly, to bring in any other sacrifices for sin, but onely the oblation of Christes bloud, and that once offered, taketh away the glad message and power of the Gospell, casteth mens mindes into a doubtfull wauering of their saluation, and finally dissolueth the whole harmony of the Scriptures both Prophetical & Apostolical. For if the Prophetical Lambe in the olde lawe once slaine on the 14. day of the first moneth, and hys bloud sprinckled, loosed the whole congregation out of the thraldome of Ægypt, so that they were neuer brought into the same againe: so the bloud of Christes crosse (to speake with the wordes of S. Paule) once offered likewise on the 14. day of the sayd first moneth, dischargeth his whole vniuersall Church out of the bandes of hell and of the Deuill, and that perpetually, neuer to be reduced thether againe. And yet notwithstanding, as the Israelites being brought out of Ægypt, when they sinned against God, were punished in the desert, and yet the promise of the plentifull land neuertheless

Daily sacrifice in the new Testament for sinne, dissolueth the harmony of the whole Scripture.

Exod.12.

theleſſe ſtill went forward: euen ſo the elect members of Chriſtes Church after their deliuerance, when they ſinne againſt God by fragility of weake fleſh, their ſinnes be puniſhed with temporall ſcourges in this world, but yet the truth of Gods euerlaſting fauour ſtandeth for euer to all them that repent by fayth.

As touching therefore the dayly ſacrificing of Chriſtes body, as I proued before, ſo I repeate againe: in one word conclude, that no ſacrifice of Chriſtes body can ſerue for ſinne, but where Chriſt him ſelfe is the Prieſt. Neither doth the Scripture admitte any ſacrifice propitiatory for ſinne, but were blond is, and where the ſuffering goeth withall, and where the hoaſt is conſumed without the tentes by the fier of Gods iudgement.

The ſcripture admitteth no ſacrifice for ſinne, but where Chriſt is the offerer, where blond is, and where the hoaſte is conſumed without the tentes.

These thinges thus diſcourſed and proued by the Scriptures, to procede now in our text, ſeing almighty God ſo gently offereth vnto vs, (as ye haue heard good audience) let vs take that he geueth: ſeing he calleth ſo graciouſly, let vs come to him: yea ſeing he prayeth ſo entirely, let vs graunt his requeſt: and ſeing ſo fatherly he ſpreadeth to vs the armes of his reconciliation, let vs with the loſt ſonne returne home agayne to our father: briefly ſeing on his part there is nothing lacking that we can deſire, let vs now for our partes do that he deſireth of vs. What is that? Vt reconciliemini Deo, *that ye will for your partes be reconciled vnto God. &c.* How ſhould we be reconciled vnto God? Come to Chriſt, ſubmit your ſelues, and beleue in him with a true fayth, and thus

you are reconciled to the father. For so we read: *If any man serue me, him will my father honour.* Ioh. 12. And if ye haue not found this sonne, seeke for him by repentaunce. *Seeke* (sayth he) *and ye shall finde.* Repentaunce seeketh, sayth findeth, & if ye haue found him, hold him. And how should ye hold him? Obey him, so ye shall hold him, for fayth requireth obedience. Of this obedience we read, Heb. 5. *He is made to all men that obey him, cause of eternall saluation. &c.* By him God is reconciled to vs, though we offended. Now being reconciled, let vs obey & offend no more, lest his wrath agayne be kindled agaynst vs.

Iohn. 12.

Repentaunce seeketh Christ. Fayth findeth. Obedience holdeth.

Heb. 5.

A question.

Whether mans reconciliation with God may be lost or not.

What shall we say then? May we loose againe this reconciliation? And how then standeth this fauour of God perpetuall which I spake of before, if it may be lost? Truth is, the fauour of God is perpetuall to them, whom he receaueth to reconciliation: and yet albeit this fauour be perpetuall, we must not thinke therefore, that God ceaseth now to be angry with sinne, & that we may liue now as we list. *For these thinges,* sayth S. Paule, *commeth the anger of God vpon the children of disobedience. &c.* Ephes. 5. And yet neither agayne must we make such a fickle and vnstable thing of this reconciliation of God, as though who soeuer sinneth, by and by were cancelled out of the booke of Gods reconcilement. For how should then the elect be saued, which fall some times as the reprobate do, and yet are not forsaken? *Whom the Lord loueth* (sayth the Scripture) *he loueth to the end:* and whom hee receaueth likewise he receaueth to the end.

Ephe. 5.

end. Or where were then remission of sinnes perpetually promised to the reconciled, if frayltie of sinning do breake the league of reconciliation? *Sinne* (sayth S. Paule) *shal not preuaile ouer you.* Rom. 6. Also S. Iohn sayth: *And if you do sinne, yet ye haue an aduocate with the father, and he is the propitiation for all our sinnes. &c.* 1. Iohn. 2. *Rom. 6.* *1. Iohn. 2.*

Here therefore we must make a distinction of sinners. Of whom some be repentant and vnrysing sinners, some be vnrepentant. The repentant sinner I call him, who when he slideth, doth it with a repugnance of will going before, & with a repentaunce of hart folowing after. The vnpenitent sinner, as he maketh no resistance before sinne, so is he touched wt no remorse after folowing, but taketh a delyte in that whereof he should lament. The penitent sinner sayth, I haue sinned, but by Gods grace I will amende, and commit no more: the other sayth, I haue sinned, I do sinne, and I will sinne, who soeuer sayth nay. The voyce of the one is: *That good that I would do, that I do not:* the voyce of the other is: the euill that I would do, that do I performe. In the flesh of the one sinne dwelleth, which S. Paul calleth peccatum inhabitans: but in the hart of the other sinne raigneth, and beareth the whole rule. *Rom. 7.*

Aunswere by a distinction.

Difference betwene the penitent and vnpenitent.

The difference of these two sinners considered, I aunswere now to the doubt, making thys distinction also of reconciliation, that as there be iij. sortes of iustification: one before God, an other before man: so be there two sortes of reconciliation: the one is effectuall with God, which S. Paul

calleth secundum propositum: the other is apparent onely before man. Now then as touching the repentant sinner, I say, that sinne in him absolutely breaketh not reconciliation betwene God and man. For els where were remission of sinnes left to the Church for a remedy to keepe thys attonement perpetuall, if sinne did breake reconciliation? He that by behemence of tentation and infirmity of flesh is fallen, or rather cast downe willing to do better, but not able to do what he would, the infirmity of this Christen penitent obtaineth remission, breaketh not reconciliation, neither loseth grace, but rather doth illustrate grace, as Christ him selfe resoluing thys
2. Cor. 12. question, aunswereth to S. Paul: *My grace*, sayth he, *is enough for thee, for in thy infirmity my power is more declared. &c.* 2. Cor. 12. And againe, the Apostle sayth:
Rom. 5. *Where sinne aboūdeth, there superaboūdeth grace.* Rom. 5. meaning that sinne, which is ioyned with repentaunce. But contrariwise, they which presumptuously and obstinatly without remorse or regard of him whō they offend, take a pleasure and make a custome of sinne, and haue not (to vse S. Paules wordes) sinne dwelling in them, but they rather dwell in sinne, and not onely do not resist the temptations of Sathan, but rather are tempters & Sathans to other to follow their sinfull appetite: to such wilfull men, whom I account no men, but rather monsters of men, I say not that they in thus doing do lose the reconcilement of God, which they had: but that they neuer had this effectuall reconcilement with God, to lose,

nor

nor neuer ſhall, vnleſſe they through earneſt repentaunce, ſeeke to the ſonne of God by fayth for remiſſion of their ſinnes, and be truely reconciled vnto God by faythfull obedience.

By this ye ſee that ſuch as be ſinners, not wilfull but penitent ſinners, though by infirmity they ſinne, yet do they not loſe the gift of reconciliation. And why? For although they fall, yet they fall not vnder the law, but vnder grace, that is to ſay, though the office of the law is naturally to work wrath: yet forſomuch as the perſon of the ſinner is not vnder the lawe, therefore is he not vnder wrath, but in ſtead of wrath ſtandeth reconſiliation, in ſtead of the law raigneth grace.

Sinne abſolutely doth not breake recōciliation.

Rom. 6.

Seing therefore ſuch a loueday (louing brethren) is made betwen God and you through the mediation of Chriſtes Croſſe, be ye now reconciled vnto God, as he is to you. And as ye ſee his fatherly kindnes in offering his reconciliation, you being in all the blame: do you likewiſe expreſſe the like gentlenes in reconciling your ſelues for his ſake, neighbour to neighbour, one toward an other. Let all bitternes & wrath be farre from you, and let not the ſunne go downe vpon your anger. When ye were offenders to God, what he hath done & doth, ye ſe. So if your neighbours, equals, or inferours haue offended you, or you thē: ſtand not ſo much in your reputation to diſdayne to abaſe your ſelues, but either come, or ſend forth your meſſengers of peace, not onely to byd him good morow or good enen, but thus ſay: Neighbour, I haue offended you & you me. Come there-

Reconciliemini Deo.

Vt diligatis inuicem.

Reconciliation betwene man and man neceſſary.

fore, let vs be reconciled, and liue in loue and charitie like brethren in Christ, as Christ hath reconciled vs both vnto his father.

And thus as ye see God hath geuen hys owne sonne to death to reconcile you vnto him: let it not be greuous to you, to geue and forgeue small matters to your neighbour, to nourish amity and agreement betweene him and you, without which agreement I see not how mans lyfe can consist. First for so much as in this fragility of mans nature, it can not be auoyded but where society is, offenses will either be geuen or taken: some cause of grudge and variaunce will rise betweene man and man, man and wife, frend and frend, yea brother and brother, that shall set them a sunder.

Powers of dissention the deuils messengers.

Then besides this, commeth in such a multitude of makbates, of flatterers, whisperers, claw backs, backbiters, talecariers, sycophants, and sclaundring tounges, sent out as Sathans messengers, to cary and recary mistepories and false lyes, to sow the seede of dissensiō betwixt one and an other, so that take away reconciliation, and it shall not be for any to liue together one with an other in this world.

Three sorts of men to blame in cōmon wealth. Light hearing of tales. Light credite to false tales. Light beleuing the first talke, not hearing the second.

Some there be which vse to geue light eare to such whisperers & flatterers, and these are much to blame. Others there be as light of credit, that whatsoeuer they heare tolde that they beleue, and so beleue the first tale, that they will not beleue the second, and these one eared men be worse thē the first, worthy to haue but one eare on their head, which will not heare with both. But

the

third ſort is woꝛſt of all, who being inflamed by ſiniſter repoꝛtes, after they haue once conceaued an inward grudge againſt their frend oꝛ neighbour, are ſo ſtiffe, ſo wayward, & ſo crabbed, that hardly oꝛ neuer they will be reconciled after. Such ſtoicall ſtomackes & vnſociable natures, which neither liue here like Angels, noꝛ yet remẽber them ſelues to be but men amongeſt men, are to be ſent ad rempublicam Platonis, oꝛ to M. Mores Vtopia, either there to liue with them ſelues, oꝛ elſ where as none may liue to offend them. *With what meaſure ye meate to other, the ſame ſhall be metted againe to you*, ſayth the voyce of iuſtice. But here ſpeaketh the voyce of mercy and deſireth you, that as God hath meaſured vnto you, ſo ye will meaſure to other. He is reconciled as you ſee vnto you, be you reconciled now one to an other. And if hys reconcilement be æternall, and in great matters, and foꝛ great offences, little can ye do, if in little trifles one of you will not beare with an other. *Luke.6.*

But peraduenture ſome will obiect and ſay: Syꝛ, you preach much of recõciliation and agreement to be betwene God and vs, and that he hath receaued vs to his perpetuall loue & fauour. But what reconciliation this is you ſpeake of, I can not tell: thys I know, that I finde here miſery and ſoꝛrow inough, I ſweate, I trauaile, I carke and care. Of the ſoweꝛ bꝛead of heauineſſe, and bitter dꝛinke of aduerſity I lacke no ſtoꝛe, toꝛmoyled in troubles, pinched with pouerty, afflicted in conſcience, burdened with ſinnes, vexed with temptations, Sathan aſſaulteth me, hell *Obiection.*

The manifolde miſeries of this life.

feareth me, Gods iudgement accuseth me, sickenesse oppresseth me, and at last death consumeth me to dust and nothing: and where then is thys fauour and loue of God toward me, when I fele nothing here but the wrath of God vpon me?

An answere to the obiection.

To answere hereunto, I graunt (welbeloued) that thys is a sore obiection in deede to flesh and bloud, being not yet perfectly instructed in the knowledge & consideration of Christes kingdome. Wherein you haue neede of two maner of helpes: wherof the one is in your preachers, the other is in your selues. First and especially your preachers had neede here to helpe in setting forth the promises & glory of Christes kingdome: whereby your hearers may bee established in the fayth of his worde, and assured in hope of thinges to come. For els great and manifolde be the causes of discomfort dayly rising, inough to beate down a mans hart frō hope of heauenly thinges: et sensus contrariorum (ye know) fortis est et caro in nobis infirma, the sense of contrary thinges is strong in this world, and flesshe in vs is feble. Besides this, the deuill ceaseth not, hell gapeth, death rageth, conscience accuseth, the lawe threatneth, Gods iustice terrifieth, hys punishmentes and roddes walke still from one to an other: euery day lightly bringeth some example, some spectacle or other of Gods terrible iudgementes before our faces. Here now the hart of man lyeth in great perpleritie, comfortlesse, and distressed on euery side, scarse able to take any breath of comfort, not knowing wether whether to turne hym, vnlesse

Two remedies against weake fayth, and discōfort of weake consciences.

The first remedy.

Exhortation to preachers, to preach forth the glad message of the Gospell.

you

you which be preachers and spirituall phisitions of the soule, minister to the weake conscience of man some confortatiue, or some cordiall restoratiue out of Gods mighty promises and heauenly message of Christes holy Gospell. Helpe therefore I beseech you, in opening to the people the promises of grace, the worde of life, the glorious treasures and abundant riches, not of this present world here, but layd vp for vs hereafter in Christ to come: so that the fayth of the people being grounded vpon the sure rocke of Gods word and promises, may stand firme & vnmoueable against all blastes of worldly temptations, waiting with hope for thinges, not here seene, but onely hoped for, and shall be seene hereafter. And thus much for the ministers of Christes Gospell.

The second remedy.

Againe, for you that be the heaters, it is also your part no lesse to geue diligent hearing vnto your preachers, and harken to the word of God, whereby you may learne to know the difference betwene thinges here present, & thinges to come: betwene thys worlde which here standeth, and the worlde which hereafter followeth: betwene the kingdome of thys world, and the kingdome of Christ. Many there be which beholding the course of things here present, and setting all their delite & study therein, haue their eyes fixed vpon nothing els, being either so blinde that they see not, or els so wilfull that they passe not for things that be to come, but say either with the foolish Atheist in the Psalme, non est Deus: or els with the fleshly Epicure, say as they were wont in the time

Admonition to Atheistes and Epicures.

Nazianzen. in orat. de baptismo.

of Nazianzen: ἐμοὶ δὸς τὸ παρὸν, θεῷ δὲ τὸ μέλλον. i. Geue me that is here present, and let God alone with that is to come. &c. These wretched persons are both deceaued.

But they that be true Christians and haue regard to their soules, must learne by their preachers, and vnderstand by the Scriptures, that besides this life, besides this worlde, thys kingdome, these thinges here present, there be other thinges and much greater thinges, an other life, an other kingdome, an other worlde to be looked for. which two worldes or kingdomes, as they are contrary in effecte and working, so the times of them must be distincted. For as the lawe hath his time, so hath grace his time also: and as death hath his time to raigne here: so hath life his time to raigne likewise: and as wrath hath hys working yet a while: so reconciliation shall haue his time to worke hereafter: so that in this worlde remaineth troubles, vexations, toyle, labour, misery, calamity, afflictions inward, afflictions outward, the body subiect to sickenesse, the soule to temptations, the flesh to death, the law yet standing in his force, the same penalty of sinne pronounced against Adam, still taketh hold vpon vs. Briefly, the nature of euery thing in the same order, & vnder the same malediction wherein Adam left it, still continueth and shall continue touching this outward body, so long as our olde Adam liueth: looke for none other in this worlde, so perswading your selues, that as there hath ben none heretofore, so is there none of you all here present

Distinction necessary to be considered betweene this present worlde, and the worlde to come.

presēt but away he shall, die he shall, and shall tast corruption.

And yet all thys not withstanding, the Christen mā, albeit hys case in this body be miserable, vnder wrath and punishment, death and malediction, yet is it true, that as he is vnder death, so is he also vnder life: as he is vnder wrath, so is he also vnder reconciliation: both vnder ꝓ lawe and vnder grace, vnder misery and yet in felicity. And this distinction of tymes is good for euery Christen man to consider, which distinction is thys: The wrath of God for sinne toward hys elect continueth but a time, his fauour and reconciliation remaineth for euer, his punishments here be temporall, his promises be eternall. Ouer night commeth mourning, but in morning ioy: Our going out is with teares, *but our returne again into Sion is with euerlasting ioy vpon our heades.* Esay. 35. Sinne here raigneth, conscience accuseth, the lawe condemneth, death executeth, the deuil enageth. Thus the state of man here is miserable: but the time of this misery lasteth not, but is limited and barred.

Man is both vnder death, and vnder life, vnder wrath, and vnder grace.

Time of punishment, lasteth to the end of this life, promises belong to the life to come.

Esay. 35.

Thys barre that curteth off the time of these miseries is ꝓ Passion of Christ our Sauiour, who hath purchased for vs a new life after this, a new world after thys world, a new kingdome, a new country, new possessions, new mansions, and all thinges new, not as they were before, but after a much better sort. Wherefore we hauing and holding these promises of God, and hope of thinges to come, may comfort our soules, and reioyce in

The time of the law limited.

Omnia noua facta sunt.

2. *Cor.* 5.

Gods fauour, not passing for this world, whether it geue prosperitie or aduersitie. If aduersitie come, let faith hold hope, let hope worke patience. With thys hope Christ suffred ẏ crosse, and so entred into his glory. With thys hope S. Paule with all the Apostles susteined tribulations, and reioysed in afflictions. Through the same hope so many holy Martyrs endured tormẽtes of death: and thys may be called mans Passeouer. Euen so let vs also passe ouer the rough waues of this world, neither being deiected by aduersitie, nor yet puft vp with prosperitie, as men whom neither the euils of the world cã make worse, nor the goods of the world can make better. Whatsoeuer therefore shall betyde vs in thys worlde, and though we be corrected here for our sinnes (as happeneth most cõmonly to the elect) let vs not measure the state of our election thereby, nor thinke therefore to be cast out of fauour, or the league of our recõcilement to cease, remembring what the Scripture foretelleth vs, saying: *If they shall transgresse my preceptes, with roddes and scourges I will visite their iniquities: but my mercy I will neuer remoue away from thẽ. &c.* So long as we cary this old Adam about, the penaltie of Adam followeth vs, that is, we remaine vnder wretchednesse, sinne, curse of ẏ law, death, and vnder the dominion of Sathan. But yet all this notwithstanding, we haue an helper aboue them all, who when these haue done all they can, and the worst they can, when sinne hath accused, the law hath cõdemned, death hath stricken vs down, our graues haue swalowed vs, and the

Mans Passeouer.

Aduersitie and prosperitie all one with a true Christiã.

Psal. 88.

Where Sathan endeth, there Christ beginneth.

the deuill hath shewed his vtmost malice against vs, then cōmeth he, and where these haue ended, there he beginneth to worke and shew forth the power of his kingdome, to iustifie the sinner, to discharge the law, to reuiue the dead, to vanquish the deuill, to wipe all teares away, turning death to life, mortalitie to immortalitie, darknesse to light, mourning to myrth, sadnesse to solace: briefly, to make all thinges newe of nothing, *According to the operatiō of his power, wherwith he is able to subdue all thinges to him selfe.* Phil.3.

Where this world endeth, there Christes kingdome beginneth.

*Phil.*3.

Thus therefore pondering well the difference betwene this present world and the worlde that is hid in Christ, let vs not regard so much what we are, but what we shall be: not what we haue here, but what we shall haue: considering with our selues that the thinges which we looke for, are yet to come, and all that Christ died for, is yet to come, and belongeth not to thys world. For the end of Christes passions was not to make vs rich in thys earth, that we should become Lordes, Ladies, or Princes here: that we should be made honourable men, noble men, worshipfull, or gentlemen, or that we should abound in wealth and pleasures of this world. Which of vs all either here present, or absent, that beleue in the passion of Christ, doth glorifie thereby any whit more in worldly prosperitie, or is aduaunced in worldly glory, is richer in substance, stronger in body, more beautifull of person, more witty in policie, more prudent in this generation, or hath a peny more of possessions for all the blessed

Let vs not esteeme what we are, but what we shall be.

All yet to come that Christ dyed for.

passion of Christ our Sauiour. No, no, the matters that he dyed for are to come: they are not here. *My kingdom* (sayth Christ) *is not of this world.* Where is it then? It is in the world to come. There is our kingdome, our countrey and Citie, our occupying, all our stocke and store lieth there. This world here present, which we make so much of, is none of ours nor worthy to be made of. Mundus transit (sayth the louing Apostle) cum concupiscentia eius. i. *The world passeth away with all his concupiscence.* Also S. Paule, though not in the same wordes, yet agreeing in the same sense, sayth: *The figure of this world passeth or vanisheth away, &c.* meaning by this figure, the pompe, pride, and glory of the world, the vanitie, wealth, felicitie, brauery, and nobility in this earth and in earthly thinges, with dalyaunce, pastime, eating, drinking, and all other sensuall delites and delires serving to carnall appetite, riches, hie titles, preferments, authoritie, actiuitie, policie, worldly giftes and ornaments, beauty, strength, long life, with such other like thinges, which carnall reason of man so highly esteemeth and magnifieth in this world. All which thinges as S. Paule here calleth *transitory*, so in an other place writing to the sayd Corinthians he accounteth them as *olde thinges*, as though we would call it a world quondam, not as now fading and fading away, but as a thing past away already, cleane gone, and dispatched. Vetera præterierunt, ecce noua facta sunt omnia. &c. i. *The old thinges are past & dispatched, behold* (saith he) *all thinges are made new.* 2. Cor. 5. And what new thinges

The world transitory.

1. *Iohn.* 2.

1. *Cor.* 7.

The figure of this world.

The world quondam.

2. *Cor.* 5.

thinges be these? New heauen, new earth, a new world, new life, new bodies, new mindes, new possessions, new mansions, new treasures, and all thinges new, brand new: such as neither eye hath seene, nor eare hath euer heard of before. And all these he sayth not, shall be made new, *but that they are made new already*: although not yet visibly reueled to our outward sight, yet are they manifestly apparant to the spirituall eyes of our fayth in the scriptures and promises of God: and though we do not yet corporally possesse them, as we shall hereafter: yet are they so sure, as if they were in our handes already. Or rather, why may I not say that we haue them, and haue entred corporall possession, seing our Agent and Factor is there and hath taken possession for us? And if our head be there already, how can it be, but the body must follow after? And if Christ be προτότοκος ἐκ νεκρῶν, the first borne of ẏ dead, where euer was there a first, but there must needes be a second? Christ is first risen from the dead, so sure is it that we shall rise also.

Esay. 65.

Our flesh hath entred possession of heauen already.

Our factor in heauen.

There is neuer a first, but there is also a second.

And thus by occasion touching the times and difference of these two worldes and kingdomes, which belongeth to euery Christian man necessary to consider, to the entent that no man either be to much discouraged with the perturbations of this life if aduersitie come: nor yet to much puffed vp with these vaine and transitory trifles if he liue in prosperity. Which be two perilous rockes, and many make shipwracke thereat. For so commonly it fareth with the most sort of men, that if any

Great prosperitie, and great aduersitie, two perilous rockes.

any scourge of Gods hand do fall vpon vs, we weepe & waile, as though there were none other hell. And if we flourishe a while in any wealth, we laugh & sing as though there were no other heauen, yea and as though we were for no other life. But we that be Christians are taught by the Scriptures an other lesson, whether we be in weale or woe, to turne our mindes from the consideration of thinges here present, and to reare vp our hartes with the expectation of higher thinges, of better thinges, of eternall thinges, of thinges to come, and therin to occupy our studies, and exercise our senses, not pulling for the olde and dead thinges of this world, which, as S. Paule sayth, *are past already*. And what should vs passe then for thinges that be past? what should we care for things that be conquered? *Care ye not*, sayth Christ: *be bolde, I haue ouercome the world &c.* or what should we regard things that be none of ours? for what haue we to do with the world, which are redemed out of the world? These thinges therfore of the world let vs leaue to the Turkes, Iewes, Infidels & Pagans, and if ye will also to the proude Pope and cruell persecutors, which be of the world. This world is none of ours, let them haue it to whom it belongeth: Our kingdome is there where our king is: our countrey where our head is: our Citie where our freedome standeth. Seing therfore we be here but straungers, let vs passe forward as straungers through the desert of thys desolate world. what should we trauailers take long rest in our Innes? And though it should chaunce vnto vs,

Thinges past, not to be pulled vpon.

This world our desert.

vs, as it happened to ỹ Israelites, to lay our bones here, as they did in the desert, yet let vs holde the hope fast of the promised land in the generation to come, which I trust in Christ, welbeloued, doth approch apace. And though as yet we haue not bodily entred into it, yet with the eyes of our fayth let vs looke about vs, & see vpward quæ sursum sunt, and beholde the glory of them, at least à farre off. So shall we lightly shake of the loue and lust of this transitory and conquered desert.

With the eyes of fayth we see the land of promisse a far off.

And herein the better to helpe you to some sight therof, let me desire you, with Moses à little to clime vp the hill of Nebo mentioned in the 34. of Deuter. There may ye take à vew of thys your spirituall countrey, & glorious kingdome whereof I preach vnto you. There shall ye see your Factor and Agent aboue mentioned, Christ Iesus taking possession for you in heauē, yea and which is more then all that can be most, passing all admiration, there shall ye see this our owne flesh, our owne very flesh sitting at the right hand of the almighty maiestie of God. There shall you see our noble and triumphāt Capitaine Iosue, our Sauiour Iesus, with his Priestes and Leuites, and hys people following him, seuentimes going about the great Citie Iericho, with trumpets of Iubely in their handes. And I doubt not but he hath gone sixe times about already. And when the seuenth blast shall come, then beware great Iericho. Then shall ye see ỹ walles of thys world fall downe: then shall ye see the rich men of thys world, with their bagges of gold and siluer come

Deut. 34.

Fayth taking a vewe of the promised kingdome.

Iericho the type of this world blowen downe with the trumpets of Iosue.

tumbling downe. There shall ye behold the stout Giantes of thys earth, the sonnes of Enachim brought full low: their gay houses, their princely palláces come ratling downe: the tall trees of Libanus, the mighty okes of Basan, the hye towres with their defensed munitions, the faire shippes of Tharsis, and what soeuer is beautifull & comely in the sight of thys worlde: adde to these also the outgrowen Hose of England come tumbling ouer and ouer: euery heigh mountaine brought downe, and lowe valleyes exalted.

Esay.2.

Esay.40.

Moreouer, there shall ye see the roaring Lion, the venemous Serpent and olde Dragon the Deuill, which hath kept such a sturre here so long, with all hys hellishe rable of bloudy persecutors: also with the great Turke and great Calyphat of Damascus, with the great Calypha also of Vetus Roma, and all other cruell tyrannes & potentates of thys world, which haue abused their sword to the destruction of Christes Saintes, fall headlong into the perpetuall pitte of perdition. The law shal cease, death shal be destroyed, sinne, hell, malediction, with all other enemies which wrought vs woe before, shal be vánquished. Briefly there shall ye see the whole worlde with all hys pompe & pride, with adulterers, fornicators, usurers, and couetous persons dwelling in sinnefull Iericho, with all their force and puissance broken downe to dust: onely the house of Raab standing safe, that is, those penitent sinners, which receaue Gods message, and repent their sinnes, shall be preserued from the ruine.

Calypha of Damascus is the great Pope of the Turkes, as our Pope is ouer the Christians.

Raab preserued.

Ouer

Ouer and besides all this, yet one other sight I will declare to you which will do you good to behold. For there ye shall see the proude drunken whoore of Babylon, the triplecrowned Bishop euen ỳ great Antichrist, & the false horned lambe, which hath so exalted him selfe aboue God & his sonne, with his high mouting Castle of S. Angelo, also with his whole Colledge of Babylonicall trũpets & stately Prelates of Romish Iericho drunken with the bloud of persecution, blowen down with ỳ blast of Iosues trumpets, & with the breath of his mouth euen frõ ỳ toppe of Capitolium, vsq; ad infernum. And there shall both the Dragon, the beast, and the false Prophet altogether be tũbled into the lake of fire, that as they haue kindled vp the fire of persecution here in this world to burne vp the bodies of Christes people, so they shall haue fire & brimstone their bellies full, where ỳ smoke of their tormentes shall rise vp in secula seculorũ. The fall of this world in the latter day, described. *Apoc. 14. and 20.*

And as these thinges shall fall vpon Christes enemies contemners of his Gospell, in such sort as ỳ Sunne & Moone shal stand still, while Iosue our valiant Captaine shall vanquishe xxxi. kinges with all the glory of their worldly kingdomes: so on the contrary side, ye shall see the true Christen Israelites diuide amongest them great spoyles of all their landes and possessions. There shall ye see new Hierusalem the heauẽly and Metropolitane Citie of God all garnished with glory, like a spousesse prepared for her spouse, with glorious mansions, and pleasant tabernacles in it prepared redy to receaue you: euen such tabernacles, as Peter *Iosue. 12.* *Apoc. 21.* New Hierusalem.

wished in the mount Thabor to be made, when he was rapt with glory, in such sort as he coulde not tell where he was, nor what he spake. Luke. 9. Briefly in that mount Nebo ye shall see, that eye yet neuer sawe, Paradise without any Serpent to tempt any more, riches without measure, glory without comparison, life without death, day without night, libertie without thraldome, solace without ceassing, ioye without ending, a land flowing with milke and hony. And here to make an end of speaking of those thinges which be endlesse, loking in this mount well about you, ye shall see with your spirituall eye, that Daniell with his Propheticall eye did see so long before, *that the kingdome, the power, and magnitude of his kingdome, that is or shall be vnderneath, shall be geuen to the people of the highest, which kingdome shall destroy all other kingdomes, and this kingdome shall be euerlasting.* To the which kingdome, the æternall God and father of our Lord Iesus Christ, which is true in his promises, and glorious in all his workes, both happily and speedily conduct vs, through the merites of Christ Iesus his sonne and our euerlasting Sauiour. Amen.

Luke. 9.

The glory of new Hierusalem vnspeakeable.

Dani. 7.

And here an end of the first part of this my text which I haue read to you out of S. Paule. Wherein hath bene declared vnto you the gracious and ioyfull message sent of God, in the name of Christ, by his Apostles, messengers, and ministers vnto you. By the which message ye haue heard how almighty God not onely is reconciled to you, but also how louingly he entreateth you

to

to be reconciled vnto him. Further what this reconciliation of God is, how firme it standeth and perpetuall, what went before it, what variaunce there was betwene him and vs, and how thys variance was reconciled, and Gods wrath pacified by one oblation once done for euer: moreouer what thinges followe after this reconciliation, with the golden chaine, and principall pointes of our saluation depending vpon the same, and finally how farre the time of the law and of wrath lasteth, and when the time of grace beginneth, what difference is betwene these two times, and how a Christian is both vnder wrath and also vnder reconciliation in diuers respectes, of ꝑ outward mā first, and then of the inward man, with other thinges not vnworthy to be mused vpon, partly is set forth in this former part vnto you.

Now let vs pray, as we first began, making our earnest inuocation to almighty God, for the vniuersall state of Christes Church and all other estates, and degrees in order particular, as custome and also dutie requireth. &c.

The Lordes Prayer.

The second part of the Sermon.

IN the former part of thys good fridayes Sermon, ye heard (louing audience) according to my weake ability, vttered vnto you the ioyfull message of Gods reconciled fauour and grace recouered againe, which we had once lost through our iust desertes, and were vnder wrath in great daūger perpetually to be cast away both bodyes and soules. But so it pleased the gracious goodnesse of our mercifull God, mercifully to receaue vs againe to loue, & to become now of a terrible Iusticer a tender father toward vs. Not that there is any chaunge or alteration in his nature, but that mercy and iustice striuing together, mercy gotte the vpperhand: or rather that mercy and iustice ioyning together for our redemption, hath wrought to passe, that vppon mercifull causes going before, the iust effect of Gods wrath (which the law before did worke) by good iustice must needes geue place, and reconciliation come in: because that iustice alwayes standing vppon iust causes, it must nedes follow, that ỳ cause being altered & remoued away, the effect also must nedes cease. So long as we were vnder the law and sinne, so long we were vnder wrath, that is, vnder Gods iust punishment for sinne. For ỳ law (as S. Paule saith) worketh wrath. But after that mercy and iustice ioyning both together haue vāquished the law, that is, the curse of the law, now then by good order of Iustice followeth reconciliation:

Mercy and iustice ioyned together for mans saluatiō.

Sublata causa tollitur effectus.

liation: and yet no nature in God chaunged, but his marueilous wiſedome excellently declared.

Gods wrath turned to fauour, and yet no alteration in God.

Now what cauſes theſe were, and how they wrought, and how mercy & iuſtice together conioyned in putting away the law and ſinne: conſequently here remaineth in the ſecond and latter parcell of this my text to be opened (by Chriſtes helpe) vnto you. Now therefore let vs read out the wordes of the Apoſtle, which followe.

The text. 2. Cor. 5.

For him that knew no ſinne, God made to be ſinne for vs, that we might be made the righteouſneſſe of God by him. &c.

Here now cōmeth the preaching of Chriſt Jeſus crucified. Of whō you haue often heard, and yet neuer heard inough: of whom many haue preached, and yet neuer preacher able to ſearch or reach the length, breadth, and profunditie of hys Croſſe. In which Croſſe I finde two things moſt contrary to concurre together, the vileſt death that euer was, and the moſt glorious perſon that euer ſuffered. What thing ſo miſerable as death! what thing ſo happy as life! Againe, what death ſo vile as ꝑ death of ꝑ Croſſe! what perſon ſo glorious as ꝑ onely begotten ſonne of ꝑ liuing God! which two thinges being ſo contrary, meete together in one tree, according as we read in Prudētius himne: Mors & vita mirando cōflixere duello. Such an hard matter it was, and ſuch an high price, to repaire againe ꝑ reconcilement betweene God and vs. Touching the tractation of which matter, as entring now into a new ſermon and a

The breadth, length, and profunditie of Chriſtes Croſſe, vnſearchable.

new diuision, three principall thinges we haue in this letter for you to consider, & me to speake of.

The second diuision.

1. The first is, the great Innocencie that was in Christ, which we haue to note in these wordes: *For him that knew no sinne. &c.*
2. Secondly, the grieuous passion and punishment layde vpon Christ for our sinne, which followeth in these wordes: *he made him to be sinne for vs. &c.*
3. The third is, the triumphe of Christ, with other effectes which followed after his passiō, expressed in these wordes: *that we might be made the righteousnesse of God by him. &c.*

Gene. 6. & 7.

The Innocencie of Christ.

Iust Noah a figure of Christ.

The Easter Lambe a figure of Christes innocencie.

First of the Innocencie of Christ, the Scriptures in sundry places geue witnesse by many waies, as wel by Prophetical types & shadowes, as also by other euident demonstrations. Noah the perfect man & righteous preacher in the first age of the world, in whose righteousnesse and in whose Arke the remnant of all earthly creatures were saued from the flood, what doth he preach vnto vs besides the true history, but this iust and innocent Iesus Sauiour of the world? The typicall Lambe called the Passeouer, which prefigured the heauenly Lambe of God that taketh away the sinnes of the world, was commaunded to be a male of a yeare olde, immaculate, without spot or blemishe. Also all other burnt offeringes were commaunded in the old law to be pure and vnspotted, for no other cause, but onely to signifie that Christ, whereof they were figures and shadowes, should be the true innocēt sacrifice which should make and hath made satisfaction for all our sinnes. Esay prophecying of the innocencie of this

this spotlesse sacrifice crucified for vs, expresseth that which S. Paul here teacheth, & sayth in plaine wordes, that he neuer knew *iniquitie, nor that any fraude was found in his mouth*. And againe, the same Prophet describing the flower rising out of the roote of Iesse, replenished with Gods holy spirite, addeth moreouer: *And righteousnesse* (sayth he) *shall be his girdle about his loynes. &c.* Ieremy calleth hys name, Germen iustitiæ, & Dominus iustus noster. i. *The bud of righteousnesse, and our righteous Lord. &c.* In Daniel he is called, Sanctus Sanctorũ. i. *The holy one of all holy*. Dan. 9. Zacharias likewise prophecying of this righteous prince: *Behold* (sayth he) *thy king shall come to thee, righteous, & a Sauiour, being humble, and sitting vpõ a poore Asse. &c.* Zach. 9. Many other places there be in holy scripture, which testifie of ỳ righteousnesse, holinesse, & innocencie of this immaculate person, of whom it is written: *Which of you can rebuke me of sinne?* Against whom also we read, *that the prince of the world came, and found in him nothing*, as writeth S. Iohn, meaning therby his innocencie to be such and perfection of his life so absolute, that no creature could staine or charge him with blot or blemish. So absolutely he performed the law & euery iote therof, both the first table, & the second, in louing God aboue all thinges, and hys neighbor as him self, that neither was there lacking in him any thing ỳ the law required, nor any thing forbidden in ỳ law, that in him was found: nor yet any els found able to accomplish the same law, besides him self alone. For so it behoued him, which should die for all, to be holy and innocent

Esay. 53.

Esay. 11.

Iere. 33.

Dani. 9.

Zach. 9.

Iohn. 14.

alone, and none but he, according as we read and sing in the hymne of Ambrose: Tu solus sanctus. i. Thou onely art holy. &c. And so he was, and is, and none els holy and innocent in all ỳ world but he.

Ambrosius in hymno.

And therfore false is the doctrine of these vntrue catholickes, who disputing of keeping ỳ law of God, seeme to extoll integra naturalia of man so farre as though it were in mans posse and esse, to satisfie the performance therof. In which number is Lombardus, Tho. Aquinas, Anselmus, Bonauentura, Alexander de Hales. Albeit these, as they doe not fully agree in all places with them selues: so because they would seeme somwhat to start from the errour of Pelagius, they adde moreouer some addition of Gods grace to helpe free will, and so flying frō one errour, fall into an other, teaching that a man in this life, being once iustified, may fulfill Gods law and auoyde all sinne. After these commeth Ioan. Scotus, who reasoning vpon these wordes of S. Austen, that a mā without grace can not eschew all sinne. &c. seemeth to resolue ỳ question thus: that a man by free will without grace can not eschew or ceasse from all sinne, but seuerally may eschew this sinne or that sinne, and so euery particular sinne one after an other, & bringeth this similitude of one being in a vessell full of riftes or holes, in which although he can stoppe one hole after an other, yet can not stoppe thē all, for while he stoppeth one (sayth he) an other is open. &c. Tho. Aquine likewise reciting ỳ sentence of the schole men, sayth, that the power of mans will of it selfe is able to do thinges both good and

Augustin. contra Pelagianos.

Ioan. Scotus Lib. 2. dist. 28.

Tho. Aquinas.

bad

bad without grace: howbeit can not make the worke that is good to merite, but by the helpe of grace. &c. So that hereby appeareth the opinion of these catholickes to be, that albeit mans free power without grace sufficeth not to eschew all sinne, nor to make his good workes to be meritorious: yet being assisted with grace, is able in this life to auoyde all & euery kind of sinne, and to fulfill the righteousnesse of Gods law: In somuch that Scotus in an other place thus reasoneth, that it is not vncredible but that many such be in the Church, which liue ỳ whole yeare without mortall sinne: yea & by God grace many are which much longer time keepe them selues from deadly sinne, and exercise moreouer many workes of perfection, of whose merites riseth ỳ Treasurehouse of the Church. &c. Scot. lib. 4. dist. 17.

Scot. Lib. 4. dist. 17. artic. 3. sub finem.

Furthermore, after these followed other of latter yeares, as Eckius, Pighius, Hosius, and others: vppon whose vntydie reasons and argumentes, certaine of our Englishe Papistes also grounding their vaine opinion, doe likewise teach now in these our dayes, that it lyeth in possibilitie here in thys life for a man after he be iustified, to fulfill the righteousnesse of the law by grace, and to auoide all mortall sinne: that is to meane, that such aboundance of grace and power is geuen of God here in this life to them that be baptised in Christ, and call for Gods grace, that although for venial sinnes they may say in humilitie and in truth: *forgeue vs our trespasses. &c.* yet as touching mortall sinnes, they may so liue, calling for ỳ grace, that

Whether it lyeth in possibilitie for man in this life to keepe the whole law.

Ex Concil. Trident. sess. 11. cap. 11.

they neede not except they will, to fall into deadly sinne, but may satisfie the law of God fully & perfectly, in such sort as the same law of God can not haue wherein to cõdemne or accuse any worke of theirs &c. For these be their owne very wordes.

Vide defensionem Iudoci Tilitani contra Kemnitiũ. in cap. 11.

First, for confirmation of their doctrine they alleage the testimonies of Austen, where he sayth: *that God neither could comaund thinges that were impossible, because he is iust: nor would condemne man for that he could not auoyde &c.* and addeth in an other place, saying: *that God would neuer cõdemne the slouthfull seruaunt, if he had commaunded that he could not atchiue.*

Auguſt. ſermo 60. de tempore.

Also in hys booke de natura et grat. *We firmely beleue* (saith he) *that God, who is iust & good, could neuer commaund thinges that were impossible to be done &c.*

Auguſt. de natura & gratia.

Auguſt. de natura & gratia cap. 69.

Secondly, out of Hierome they alleage thys place, where he saith: *We detest their blasphemy, which say, that God hath commaunded any thing impossible to be done. &c.*

Hierom. to. 4. in expositio. Symboli ad Damaſ.

Thirdly, they alleage farther the wordes of our Sauiour: *Take my yoke vppon you, for my yoke is sweete, and my burden light. &c.*

Math. 11.

Fourthly, also for example they inferre Zacharie and Elizabeth, who in scripture *are said to be iust before God, walking in all the commaundementes and iustifications of the Lord without blame. &c.* Luke. 1.

Luke. 1.

Whereunto briefly I aunswere, and first as touching S. Austen, albeit I could well aunswere him by his owne retractations, where as he better aduising himselfe, as may appeare, hath these wordes: *All the commaundementes* (sayth he) *are accounted to be done, when that is pardoned which is*

Auguſt. Lib. 1. retract. cap. 19.

not

not done &c. And likewise might I expound Hierome by Hierome, whereas he in an other place speaking of the cõmaundementes to be possible, though he doth not denye it to be true, yet asketh he quomodo, how that saying is to be vnderstanded: meaning, that although the commaundementes be possible to vs after a certaine maner, yet absolutely and simply he doth not so affirme. Well, and what if this were graunted, that God hath geuẽ a law to man which mã can not keepe: what great thing were here to be detested, or what preiudice hereby shold ensue either to Gods iustice or goodnesse in geuing a law impossible for vs perfectly to be kept, more then in geuing vs the Sunne, ỹ brightnesse wherof it is impossible for vs to beholde, and yet to walke in the light therof, euery man as he may? If a cunning phisition should come with an excellent potion to hys pacient greuously sicke, and say: either ye must drinke this, or ye can not liue, and if the weake stomacke of the party can not brooke it, yet is the phisition nothing to blame, but keepeth the true order of phisicke. Scilurus Scytha when he gaue his children euery one a fagot, cõmaunding them to breake it, knew right well before, that they were not able to do it, and yet in so doing did he both fatherly and wisely, to the intent hys childrẽ might learne therby to see their owne weaknesse, and not to trust to their owne priuate strength to much.

Hieroni. contra Pelagianos Lib. 1.

Impossibilitie of the law importeth no derogation to Gods iustice.

Ex Plutar. in Apopht.

Thinges impossible may well be commaunded for causes necessary.

But to let this hold go, let vs come more nere to close with our aduersaries in this matter, and

Obiection of the aduersaries.

examine their obiection with all the partes therof more attently.

If we by grace helping vs (say they) be not able to performe fully & perfectly the righteousnesse of the law, then were God vniust in cõmaunding thinges impossible, & vnmercifull in condemning the seruaunt for that which he can not auoyde.

But that were detestable blasphemy to say:

Ergo, say they, it must needes be concluded, that it is not vnpossible for a iustified man, by Gods grace, to performe the perfect fulfilling of the lawe.

A answere to the obiection.

Whereunto I answere by the Scriptures, that if God had geuen such a lawe to be fulfilled of man which no man could fulfill, and that all men for not fulfilling the same, should be condemned, then might they with some reason obiect thys blasphemy vnto vs. But now we confesse and say, that God hath geuẽ a law to be fulfilled of man, and that he commaundeth nothing vnpossible: yea and furthermore with the Scriptures confesse, that man hath fulfilled thys lawe actually, really, and thorowly in all pointes: and yet all this being cõfessed, neither is it true which they inferre, that the iustified mã therfore is able, by grace, to fulfill the reall perfection of the law, neither is it true, that he which fulfilleth it not, shall therfore be condemned, neither that in God is any vnrighteousnesse or vnmercifulnesse in all this to be inferred, but he remaineth still most iust and mercifull: yea & to say truth, hys mercy and iustice could not otherwise both stand & appeare together,

together, but onely by thys way aboue confessed. And how is all this proued?

First, that God hath geuen a lawe to be fulfilled, we all confesse.

Secondly, that Christ from the beginning, before the lawe was geuen, was preordinate to be incarnate and to take our nature, no man can deny.

Christ appointed to fulfill the lawe, before the lawe was geuen.

Thirdly, that the same Christ in the same our nature hath vtterly fulfilled and discharged the law, it is manifest. And how then is that to be accounted vnpossible to man, which mā so clerely hath accomplished?

How the law is not vnpossible to man, and how it is fully answered by man.

Fourthly, that in the same nature and humanitie of Christ, the sonne of God and the sonne of man, the whole nature of mankinde is included, the Scripture teacheth: and therfore is he called the second Adam. For as all we were included in the nature of Adam which first disobeyed, and by hym condemned: so are we likewise generally included in ẏ humane nature of this second Adam which first obeyed, and by him saued. So that we being now in Christ, that is to say, God beholding our whole nature in ẏ nature of hys owne sonne, hys fulfilling is our fulfilling, and what he doth, that we doe, especially in all such pointes as properly belong to hys humane working: and therfore is he denominated in Scripture to be Iusticia nostra. For as thys proposition is true: Christus pro omnibus mortuus est. i. Christ dyed for all men: so is this proposition true also: Christus pro omnibus innocens factus est. i. Christ was made

Christ the second Adam.

Christus iusticia nostra.

Christ onely innocent for all men.

innocent for vs all. So that what he hath fulfilled, we also haue fulfilled, although not after the same maner, yet in as good effect as if it had bene after the same maner done: He for vs, we by hym: he actually performed, we by imputation: he by vertue and merite, we by gift & grace. And thys is the perfect grace that we haue, to fulfil the perfection of the law. Other grace then thys God neuer gaue, nor euer will geue to any iustified person really and absolutely to satisfie the perfect righteousnesse of the law. Neither doth it stand with the glory of Christ, that any such perfect grace should be geuen vs. *For if by our infirmitie, the strength of Christ be made perfect,* as Christ him selfe answereth to S. Paule, so contrariwise, by our perfection & vertue of Christes crosse is lessened: not that there is any such perfection in vs in deede, whose righteousnesse, as S. Austen sayth, magis remissione peccatorũ constet, quàm perfectione virtutum: but such is the blindnesse of many, that standing in a vaine persuasion of their perfectiõ when they are vnperfect, falsly flatter them selues to be something, whẽ in dede they are starke nothing: and after the example of the Laodicians imagine them selues to be riche and gay, when in deede they be vtterly emptie and naked. Apoc. 3.

God neuer geueth grace absolutely to performe the lawe, but onely to his owne sonne.

2. *Cor.* 12.

It stãdeth not with the glory of Christ, that any in this life should absolutely fulfill the lawe.

August. de Ciuit. Dei. Lib. 19. cap. 27.

Apoc. 3.

Fiftly, and though it be so (as it is in deede) that no such grace is geuen to vs from aboue to attaine to the high perfection of the law: yet notwithstanding, by the grace of God, we bring to the law such obedience, as we may. And though we bring not perfectionẽ illam, quæ remissione non eget,

Our obedience to the lawe neither perfect, nor yet our imperfect disobedience condemned.

eget, yet we bring ſtudium illud virtutis, quod Deus propter fidem comprobat & coronat in nobis: that is, though we bring not that perfection of fulfilling the law, which needeth no remiſſion, yet we bring that endeuor of well doing, which ỳ Lorde for faythes ſake both accepteth in vs, & alſo croweneth. And as for that imperfection which remaineth, God imputeth not for his Chriſt, who hath purchaſed for vs perpetuall reconciliation and remiſſion of ſinnes.

Sixtly, by theſe hetherto declared, it appeareth that although we for our partes neither by nature, nor by grace can poſſibly ſatiſfie the full innocencie of the law: yet neither is it true, which our aduerſaries do inferre (ſpeaking abſolutely) that God hath commaunded thinges vnpoſſible to man: Forſomuch as man hath vtterly diſcharged what ſoeuer God hath cõmaunded, how thẽ can ỳ cõmaundements be ſaid to be impoſſible to man, which man hath fulfilled? And though we for our partes ſpeaking particularly, can not performe the ſame, yet that argueth neither blaſphemie to be in vs to ſay, we can not fulfill the commaundementes, nor any vnrighteouſneſſe or vnmercifulneſſe in God, in geuing that which we can not performe. For as we acknowledge God to be iuſt in geuing the lawe, to declare thereby what we ſhould be: ſo double wiſe we haue to acknowledge and thanke his mercy, firſt for geuing ſuch a perſon vnto vs which hath ſatiſfied ỳ law for vs: and alſo in not condemning vs for our partes, not fulfilling it our ſelues: but hath ſet in

No derogation to Gods mercy, in geuing the law which we cã not performe, but cõmendation of his mercy in ſauing vs notwithſtanding we be not able to performe the ſame.

Remission of sinnes left to the Church for a perpetuall remedy of mans fragilitie.

the Churches perpetuall remedy, which is Remissio peccatorum, remission of sinnes, to helpe & supply that lacketh in vs. Whereby as our aduersaries may see that neither is any vnmercifulnesse in God, nor blasphemy in vs: so we may see in this their doctrine to be no truth.

Ex. Concil. Trident. cap. 11.

A note concerning the lawe, how it first entred, and by whom.

Seuenthly and lastly, forsomuch as the Councell of Trident, and all our aduersaryes stand so much vpon this argumēt: that the law is not impossible to be performed of vs, because ỳ God hath geuen it vnto vs, who of his iustice can not commaund thinges impossible: here therfore is to be noted out of ỳ Scriptures, that they seeme not sufficiently hetherto to haue considered ỳ first originall & entring of the law: which law, I meane the law of nature imprinted in the soule & conscience of euery mortall man (for as touching ỳ law of Moses writtē in outward tables, which is but a renuing of the law wrought in man before, we speake not) entred first into ỳ world, not so much by ỳ voluntary purpose & will of God (speaking of the ordinary will of God reueled in ỳ scriptures) as it was procured & inforced by man himselfe, against Gods will and warning. For when man in Paradise was in state of innocencie, he was not obediently content with that felicitie wherin he was, but disobediently would needes extend his hand to the tree of knowledge of good & euill: and albeit almighty God gaue him sufficient warning before what daunger would follow, yet he of wilfull presumptiō would nedes taste of the fruite forbidden. Which being done, then began

The lawe of God imprinted in nature, not so much enforced by God, as sought by man himselfe.

Gene. 3.

his

hys eyes to be open: then did he see, then did he know, and then began he to couer. Now, if the law of nature did not first enter with this knowledge into the world, let ỳ aduersaries thẽ selues tell me when it began to enter. If it did: then let them aunswere how the law frist was geuẽ, whether by Gods owne free motion and mere doing, or els by mans owne seeking and procurement. To conclude therefore, if man procured the lawe vpon hys owne head, which when he had done, he was not able to performe, then let vs not say that God gaue a law to man, which man coulde not fulfill: but let vs say, that mans owne wilfulnesse procured a law to him self, which afterward was not in his possibilitie to accomplishe. But of this inough. The rest I referre to the exercised spirituall Christian to muse more vpon.

Furthermore, as touching their allegation of Christes wordes: *Take my yoke vpon you, for my yoke is sweete, and my burden is light: &c.* by which wordes they argue the commaundementes of God to be easie & possible to be kept: I aũswere, that these wordes of Christ meane not the law of Moses, but are to be vnderstand of the receauing of Christ to be our Messias & Sauiour, and that we shoulde become subiectes vnder hys kingdome, that is, to beleue in him, and to be hys disciples: who in so doing shall finde hys yoke and our subiection vnder hym, to be pleasaunt & sweete. For there shall we haue remissiõ of all our sinnes, shall ouercome the deuill and the world, shall be free from death, shall be eased from ceremonies, shall be called in-

What is ment by the wordes of Christ: *My yoke is light, my burden is easie.*

the resurrection to euerlasting life, and in the meane time shall tast the sweete comfortes of the holy Ghost in our hartes. &c.

Againe, where they alleage the example of Zachary and Elizabeth, whom the Scripture commendeth, *to be both iust before God, & to walke in all the cõmaundementes & iustifications of the Lord. &c.* Luk. 1. to this I could aunswere thus: that if Zachary and Elizabeth were both iust before God, it was not because God could not, but because he would not finde fault with them. But to let mine owne aunswere go, I will set S. Hierome to aunswere hereunto, where he declareth ij. maner of perfections to be in holy Scriptures. One which is agreable to ỹ vertues of God, & is voyde of all sinne, & immutable. And this (saith he) is appropriate onely vnto God, and was here declared in Christ. The other, which agreeth to our fragilitie, and is not pure frõ all sinne, & is called perfect, not by compariſon to Gods iustice, but so accompted in the knowledge of God; who seeth the good endeuour of the fraile creature, & accepteth the same: and in ỹ same place produceth this example both of Zachary and Elizabeth, and also of Iob. The like aunswere also may be gathered out of S. Austen, who speaking of the worthinesse which is in iuste men here, sayth that it may be called perfect, so farre as they both truely acknowledge, and humbly confesse their owne imperfection going withall. &c. so that of the righteousnesse of Zachary we may say as S. Paule sayd by the righteousnesse of Abraham: *that if he haue any thing to glory, he*

Luke. 1.

Hieroni. contra Pelagianos Lib. 2.

Auguſt. contra duas Epiſt. Pelag. Lib. 3. cap. 7.

Rom. 4.

ry, he hath to glory with men, but not with God. In whoſe iudgement (ſayth Dauid) *no fleſhe ſhall be iuſtified. &c.* onely the fleſhe of the ſoune of God excepted, *who onely being iuſt, dyed for the vniuſt*, as S. Peter witneſſeth. Wherupon I ground this reaſon.

Pſal. 142.

1. *Pet.* 3.

Argument.

Chriſt died for the vniuſt:
Zachary and Elizabeth were not vniuſt before God, as they ſay:
Ergo, Chriſt died not for them.

Zachary and Elizabeth how they are counted to be iuſt in ſcripture, and how not iuſt.

Which is abſurde to graunt: ſo that rather this argument is to be holden a ſenſu contrario.

Argument.

Chriſt died for the vniuſt:
Chriſt died for Zachary and Elizabeth:
Ergo, Zachary and Elizabeth were vniuſt. &c.

Argument.

Leuit. 18.

Againe. They that doe the commaundementes, doe liue therein:
Zachary and Elizabeth liued not in the commaundementes, but died:
Ergo, Zachary and Elizabeth did not all the cõmaundementes ſo iuſtly as they ſhould.

Thus then the righteouſneſſe and innocencie of man being ouerthrowen, as ye haue heard, let vs now repare to our matter agayne, and ſeeke true innocencie where it is to be found, that is, in Chriſt onely, and in no fleſhe els, whether he be iuſtified or vniuſtified: whether before Baptiſme, or after Baptiſme: whether by grace with nature, or by nature without grace. For neither that nature is geuen, nor that grace diſpenſed to any man liuing in this fleſh, to be found innocent by the law, ſaue onely to him of whom it is written: Non dat illi ſpiritum Deus ſecundum menſurã.

No fleſhe innocent but Chriſt alone.

Iohn. 3.

i. *God geueth not to him the spirite after measure, &c.* Let hys innocencie therfore stand alone, that he may be as he is, solus sanctus, not onely exceeding vs by comparison of maius and minus, but vtterly confounding vs for our vnrighteousnesse, knowing what is written of vs: *There is none that doth good, no not one, &c.* And here let also the title of the holy father called Sanctissimus, fall downe for shame. Of hys fulnesse then let vs receaue, not as men hauing somewhat, but as vtterly empty of all goodnesse. Let vs humble our selues with cõfession of humilitie, so ascribing all righteousnesse vnto him, that we forget not what God speaketh of our righteousnesse by hys Prophet, saying: Omnes iustitiæ nostræ sicut pannus menstruatæ. i. *All our righteousnesse is like a beggarly patched peece of a defiled cloth.* Such be our workes, not speaking onely of our workes before iustification, but also euen they that follow after iustification, if God should looke vpon them in iudgement without Christ, are no better.

Solus sanctus.

Psal. 14.

No goodnesse nor holinesse properly in man.

Esay. 64.

Of this innocency of Christ Iesu, the immaculate Lambe of God, I preach ẏ more effectuously, and stand the longer, because in ẏ same consisteth one of the principall effectes of our redemption, ioyned with the effusion of hys bloud. For as hys perfect innocency without the shedding of hys bloud could not serue our turne: so neither the death of his body, without hys innocent life could redeeme vs. For so it behoued innocencie to redeeme iniquitie, the iust to die for the vniust.

The innocency of Christ, one of the principall causes of our redemption.

Wherin appeareth the wondrous wisedome of

of Gods almighty Maieſtie in working our redemption. Who ſeing the generation of mankind fallen from ſo happy a ſtate, wherein he was firſt created, into ſuch a miſerable decay and deſtruction both of body and ſoule, and all through hys owne wilfull preſumption, in procuring the neceſſitie of ẏ law vpon his owne head, the ſtrength whereof he could neither accompliſhe nor auoyde the penalty, being ſubiect thereby to the power of death and tyranny of Sathan, wrapped in ignorance, drowned in darkneſſe, running headlong to all Idolatry & vanitie, voyde of all regard and care of hys creator, whom neither counſell could reforme nor any earthly helpe reſtore, not only being paſt recouery, but almoſt paſt all poſſibilitie, but that nothing is impoſſible vnto God: he (I ſay) of hys wiſedome beholding, and of hys mercy pitying thys miſery of man, found a ſingular way for mã. What was that? He would not (ſaith Theodoretus) ἐξουσίᾳ μόνῃ, of hys abſolute power worke our deliuerance, οὐδὲ ἔλεον μόνον ὁπλίσαι καλὰ τοῦ ἐλευθεροδίκαιος τῶν ἀνθρώπων τὴν φύσιν, to vſe hys owne wordes. That is in Engliſhe: Neither would he arme his mercy alone, to ſet vs out of the thraldome of him, which had ẏ nature of mã in captiuitie. No, no, mercy alone in this caſe could not wel ſerue, his iuſtice could not beare it. And why? The cauſe Theodoret ſheweth: ἵνα μὴ ἀδίκιαν ἐκεῖνος προσαγορεύσῃ τὸν ἔλεον: that is: leſt if Gods mercy had ſaued ſome & not all, ẏ enemy which had bene trãſgreſſor alſo him ſelfe with all the wicked, might haue quarelled, ẏ this mercy of God had not ben indif-

Gods admirable wiſedome ſhewed in our redemption.

Theodoret. περὶ προνοίας. Serm. 10.

Man ſaued, not by mere abſolute power, nor by mere mercy alone.

ferent, but parciall to ſome, & not equall to all ſinners: and therfore ỳ high prouidence of almighty God wrought another way, which was both full of mercy, & no leſſe defenſed with iuſtice: ſo that by this way both his mercy is declared, his iuſtice ſaued, Sathã with the wicked & reprobate iuſtly condẽned, the godly repentant though they be ſinners, ſaued, & all this done by true iuſtice: and yet God not parcial, & the ſame alſo merciful. And what way was this? Almighty God ſeing our nature ouercome by à ſubtill ſerpent, to weake to encounter with that enemy, vnited ii. natures in one perſon, his nature & ours together, and ſo clothing God in mã, ſent forth his perſõ to encoũter with ỳ deuil, & by pure innocencie of his mãhode, to recouer that for mã, which mã before had loſt.

God clothed in man, fighteth for man againſt the Deuill.

Thus then cõmeth Chriſt our Lord to vs, and for vs to be incarnate, and was borne of à virgine hys mother after à miraculous maner, at whoſe byrth the Angels began to ſing, and nature it ſelf to be aſtonied. After thys came the eight day, in which he was circumciſed according to the law, that by fulfilling the lawe, he might redeeme vs from the bondage of the law. Not long after being purſued of Herode, he was ſent out of Iewry into Ægypt, where he remained while they were dead that ſought his life, to aunſwere the type of Moſes, who before he ſhould deliuer the people, fled into the land of Madian frõ the hãdes of Pharao, where he remained till aunſwere came from God, that he ſhould *returne againe into Egypt, for they are all dead* (ſayd he) *that ſought thy life. &c.* Exod. 4.

The incarnation of Chriſt.

Chriſt circumciſed.

Chriſt flying into Egypt.

Exod. 4.

Moſes a figure of Chriſt.

After

After this being of xij. yeares he came to ỹ Temple, and there three daies disputed with the Doctors, who then were busie no doubt about the question of Messias: where he first began to shew some little sparcle of his diuinitie, being occupied in the worke of hys father. At length growing vp in yeares, he came to ỹ age of xxx. or much about: when God began to reuele hys sonne more manifestly to the world in sending the holy spirite in visible similitude of a doue vpon him, declaring moreouer in audible voice, *the same to be his welbeloued sonne, whom we must heare.* Luke. 3.

Luke. 2.

Christ baptised, and reuealed of his father.

Luke. 3.

Thus Jesus being Baptised to fulfill all righteousnesse, reueled by his father, replenished with the holy Ghost, and testified by Iohn Baptiste, frō thence was had immediatly into the desert, as to a stage, there to try hand to hand with the deuill: where after he had fasted xl. dayes, & xl. nightes (to fulfill the type of Moses fast, who was so long in ỹ mount with God, without meate or drinke) the enemy not ignorant what was testified of hym before, and yet seing him outwardly but as a weake man, and also how to ware hungry after the infirmitie of flesh, was the more bold to set vpon hym. And as he first threw downe Adam in Paradise by eating, so thinking likewise to supplant thys second Adam by eating, tempted him to turne stones to bread, and so after an vnlawfull maner to eate. When thys would not be, he inuaded hym with other sundry and grieuous assaultes: but in the end he could not preuaile. Innocencie helde by obedience, Obedience helde by

Christ fasting in the desert.

Christ tried with the Deuill in the desert.

Christ tempted in the desert.

Christ is tempted and ouercōmeth.

the word, Christ ouercame, Man had the victory, the Deuill had ẏ foyle, the Angels bare witnesse, and the poore body of Iesus was refreshed.

Thys done & finished, Christ to declare his diuine power here in earth, to the end that men might know their Messias, cōming from thence abroad began to worke wonderfull miracles, turning water into wine, feeding with fewe loaues thousandes of men & children in the wildernesse, helping the lame, curing of cripples, cleansing the lepers, restoring ẏ blind to their sight, the deafe to their hearing, the dūme to their tounges, healing all diseases amongest ẏ people, calming the seas, ceassing ẏ windes, walking on the waters, comforting the afflicted, expelling out deuills by hys worde, opening the graues, raising the dead, with other innumerable signes and wonders.

The second part of the diuision.

All which great and passing miracles notwithstanding, the cruel Iewes yet ceassed not to enuy and maligne hym, and at last brought hym to the tormentes of death, which he with all pacience sustained, wherin commeth now the second member of my diuision, to entreate of the bitter paines of Christes passion, which he for vs suffered, for his own part most willingly, for their part most iniustly, for our saluation most happely, albeit for the maner of the handling, to all good hartes most lamētably. Touching the maner and handling wherof, forsomuch as it is sufficiently recorded in the history of the fower Euangelistes, I shall the lesse neede to stand long in repeating those thinges, which to no Christian mā ought to

be

be vnknowen. First how the malicious Priestes and Pharisees, after they had taken counsell together, and had sent with Iudas their officers and catchpoles with clubbes and staues to apprehend Jesus: he seing them, asked whom they sought. They sayd, Jesus of Nazareth. Twise he asked. Twise they fell backward: and twise he suffered thē to rise. Wherby appeareth what Christ could haue done in sauing him selfe, if he would. For power in hym there lacked not. Cause for hym to die there was not. As his life was innocent, so was there no law to condemne hym. So neither his father, saluing hys iustice, could lawfully enforce him. Onely hys owne good will, and obedience to hys fathers will it was, and none other. Wherof we heare what the father him selfe speaketh by hys Prophet, saying: *If he will lay downe his life for sinne, he shall see a long lasting seede come after him. &c.* Esay. 53. Againe in the same Prophet we read: Oblatus est quia ipse voluit. i. *He was offered, because he him selfe so would. &c.*

Iohn. 18.

The history of Christes passion.

Esay. 53.

Esay. ibid.

Then they tooke and bound him, and brought him first to Annas father in law to Caiphas: who asking hym of his doctrine and of hys Disciples: he answered, *that he neuer taught in corners, but openly in the synagoge and in the temple, and therefore willed him to aske them that heard him.* Wherat one of the Bishops seruantes, a parasite, a castife, a swashbuckler, a rakehell, gaue hym a blow on the blessed cheeke, asking if he answered the Bysshop so. To whom Christ againe mildly and coldly answereth, saying: *If I haue spoken ill beare witnesse of*

Christ brought before Annas.

the ill: but if I haue spoken well, why smitest thou me? Frō Annas he was sent bound to Cayphas, where lying witnesse was brought against hym, that he should speake against the temple, whereunto Christ helde hys peace. Then was he asked and adiured to tell thē true, whether he were Christ. To thys he spake: *If I aunswere you, neither will ye credite me, neither if I aske you, ye will aunswere, nor yet let me goe. But this I tell you, ye shall see the sonne of man sitting on the right hand of the power of God. &c.* Upon thys, after that the wretches had scorned, reuiled, and beaten hym about the head and face, & blindfolded hym, bidding hym prophecie who dyd smite him, they brought hym then ad brachium seculare, that is, to Pilate the temporall iudge, in the Guildhall, where were made many accusations against hims neuer one true, that he was a seducer of the people, a teacher of new doctrine, and forbad tribute to be payde to Cæsar, & made him selfe a king. Pilate then after certaine questions, hearing that he was of Galile, sent hym ouer to Herode: who thinking to heare some newes, or to see some straunge miracle, was glad to haue him. But when Christ would geue hym no aunswere, in derision he put hym in a long white robe, and sent hym againe vnto Pilate.

Christ brought before Cayphas.

Christ committed to the secular power.

Math. 27.

Then the Priestes and Seniours of the people gathered them selues againe in a great route to accuse hym before Pilate. To whose accusations our blessed Sauiour holding his peace, gaue no word to aunswere. Pilate marueiling at hys silence, and perceauing no cause in hym worthy of

False accusations against Christ.

death,

death, & that all thys proceeded of wilfull malice, and also being admonished of hys wife to haue nothing adoe with him, sought meanes what he might, to deliuer hym. And forsomuch as the maner was for the iudge to geue the Jewes one of the prisoners toward the feast of Easter, he asked whether they would haue Jesus, or Barrabas the murderer. They required Barrabas to be deliuered, crying, crucifige, crucifige, vpon Jesus ẏ sonne of ẏ liuing God. And whē Pilate asked thē what he should do with their king, declaring ẏ he found no cause of death in hym: they sayd, they would no king but Cæsar, and if he let Jesus go, he was not Cæsars frend. Whereupon Pilate for feare, seing he could no other do, called for water to wash hys handes, and so gaue Jesus to the will of the Iewes. Who then tooke Jesus, and when they first had scourged hys blessed body, with as many stripes, ye may be sure, as ẏ law would geue, which were xl. lacking one, then they tooke off hys coate, and put vpon hym à scarlet paule, platting à sharpe crowne of thornes vpon hys tender head, that the bloud came trickling downe, and put à reede in hys hand in stead of à scepter. Thē begaune the cursed Iewes againe, some to smite hym vpon the head with à reede, some to spit vpon hym, some to mocke & deride him, with scornfull kneeling and blasphemous rebukes, iesting and scoffing at him, as ẏ Philistines did at Sampson the same day when hee whelmed the whole house vppon their heades, and slew them all: to fulfill the wordes of ẏ Prophet Esay, which saith:

Pilate sought meanes to deliuer Christ.

Barrabas taken and Jesus refused.

Christes blessed body scourged.

Sampson a figure of Christ.

Iudic. 16.

Esay. 57. *Vpon whom haue ye made your scornes and mockes, vpon whom haue ye opened your blasphemous mouthes, and bleared out your tounges, you adulterous and sinnefull generation?* Esay. 57.

Thus when the malicious multitude of the caitifes had take their pleasure vpon hym within the Heldhall court, the soldiours then put off his purple attiere, and arayng hym againe with his owne coate, led hym through the Citie with his Crosse on hys backe, toward the mount of Caluarie, till by the way hys body fainting vnder the burde, they pressed one Symon of Cyrene, to helpe him with ỹ crosse vp the hill: and so comming to the place of Caluarie, called Golgotha, after they had nailed hym hand and foote fast to the crosse, they lift hym vp betwene two theeues, one of the right hand, a blessed confessor, whose name we know not, we may call him saint theefe: the other on the left hand, a blasphemous wretch.

Christ crucified in Caluary.

When they had all this done, which the good counsell of the Lord had preordeined, yet the cankered Iewes left hym not, but still continued in their furious malice, staring at him and rayling vppon him with all kinde of scornefull and opprobrious blasphemies, nodding their heads, and bidding him, now come downe from the crosse and saue thy selfe, thou that wouldest destroy the Temple of God, and in three dayes build it againe. &c. thus spake they to fulfill the wordes of the Psalme, saying: *All they stared vpon me, and mocked me, they spake with their lippes, and nodded their heades.* And what spake they with their lippes?

Scorners of Christ. Psal. 22.

He

He trusted (sayd they) *in the Lord, now let him come and deliuer him: let him now come and saue him, if he do loue him, and will haue him. &c.* for so spake the Princes of the Priestes and Seniours of the people, saying: *Others he saued, but himselfe he cā not saue. If he be the king of Israel, let him now come downe from the Crosse and we will beleue in him.* While the Iewes and the Priestes thus were scorning him, in the meane time ỳ soldiours which crucified him, drew lottes for his coate, because it was seameles, and could not well be diuided, to fulfill ỳ rest of the Psalme that followed, saying: *They parted my garmentes amongest them, and vpon my coate they drew lottes. &c.*

Psal. 22.

Math. 27.

Psal. 22.

The paines & tormentes which this innocent Lambe of God sustained vpon the Crosse were great, the rebukes and scornes which he abidde, were greater: but especially that which he suffered in spirite & soule was greatest of all, when as he not onely in body decaying for weaknesse and bleeding, but also in soule fainting with anguishe and discomfort, began to cry with a loude voyce: *My God, my God, why hast thou forsakē me?* seeming by these wordes to be in such a case, as happeneth to Gods childrē somtimes, thinking with thē selues that God hath vtterly left and forsakē them: not that God did euer forsake his sonne Christ, but this was the voyce of his humanitie, teaching vs not to thinke it straunge, though our feeble hart do faint sometimes through dispayre or lacke of present comfort, as happeneth many times euen to the elect children of God.

The greatest paine that Christ felt, was in his soule.

Christ in discomfort of spirite.

Dispayring mindes may comfort them selues by the example of Christ.

After all this done, yet one thing lacked more

to the fulfilling of the Scriptures & finishing of hys Martyrdome, which in ẏ lxviij. Psalme was also prophecied of him in these wordes: *They gaue me galle for my meate, and whē I was dry, they gaue me vineger to drinke. &c.* Which here happened also. For as Christ our Sauiour approching now to hys death, began to languishe in body, and to call for drinke, saying: Sitio, there was à vessell of vineger not farre off, wherwith they filled à sponge, and so putting it vpon à reede, set it to his mouth to drinke. So little curtisie did Christ our Lord finde in his owne countrey among the Iewes, for all his so great miracles and benefites bestowed vpon them, that in his thirst he could not obteine à cup of sweete water of them. So thirsty were they of his bloud, who was so thirsty of their saluation. Which bloudy cruelty of theirs cost them afterward full deare: as in the story of their destruction notoriously to all ẏ world did appeare. Thus after the vineger was offered him, and he tasted à little therof, perceauing now all thinges to be finished, he sayd: Consummatū est: all now (said he) is finished, & so it was. For whatsoeuer was prefigured or prophecied in the Scriptures before of his suffering, was now accomplished. First that he should be solde to ẏ hands of his enemies. For as Ioseph was sold by Iudas to ẏ Ægyptians: so was he to ẏ Phariseis. Dauid was persecuted of his own children and seruantes: so was Christ. As Dauid said Surgitæ, eamus hinc: the same wordes spake Christ in ẏ garden. That he should come sitting vpon an Asse poore & humble:

Psal.68.

Math.27.
Iohn.19.

Vinegar geuē to Christ to drinke.

All thinges finished, that the Scriptures spake of Christes suffering.

so

so did he: That his frends should all forsake him: so did his Disciples. That he should be falsely accused: so was he. That he should be scourged and wounded for our iniquities: it came to passe. The slaying of ye Easter Lābe declared that he should die an innocent at Easter: and so did he. The rosting of the Lambe declared ye hote iudgement of God vpon him for our sinnes: he felt no lesse. Sampson was scorned & derided of his enemies: but what followed? Sampson being thus derided, ouerthrew the house, and did more hurt to them, and profite to his people by his death, then by all his life before: euen so did Christ. In Esay it was prophecied of his beating about the face & chekes: so it came to passe. In the Psalmes it was foreshewed of goring hys handes and his feete, of telling all his bones, of nodding their heades, of their opprobrious mockes, of diuiding hys garment, of geuing him bitter vineger. In Zachary it was prophecied, that the day also should be dackned vntill euening: and so it was. All these things being now complete, which belonged to ye paines of his bitter passion, and that Christ our heauenly Sauiour perceaued now nothing to lacke more to the fulfilling of our redemption, immediately vpon the same, commended his spirite to his fathers handes with a mighty cry, and so letting downe his head, gaue vp the ghost.

But before I come to this finall closing vp of his life, let vs first heare and see, how Christ thus hanging and silent vpon the Crosse, beginneth hys victory, to cast out the prince of thys worlde,

and what he sayth vnto him, though not in open speach, yet in effect of spirite, and power of hys passion. For this we must vnderstand, that ẏ drift and purpose of Christes death was not to fight with man, nor to wrastle against flesh and blood. No, no, rather he fought for man, and prayed for thē that crueified him, saying: *Father forgeue them, they know not what they do.* His comming and wrastling was against an other sort, against them that were stronger then man, against the principates and potestates, and rulers of darknesse of thys world, against the spirituall subtill Serpent, the old Dragon the deuill. Who when he had done and ended his vtmost tyranny & violence against him, then Christ ẏ puissant Conqueror, where the deuill and the world had finished, there beginneth now to worke, reasoning with the deuill in this effect of wordes:

Christ came not to wrastle with man, but against the deuill for man.

Luke.23.

Prosopopoia.

The Oration of Christ hanging vpon the Crosse, to the Deuill.

Now art thou taken (thou foule feend) and fastened in thine owne snares. Thou proud Goliath, which thoughtest no man in all Israell able to match thee, now hast thou found in Israell a man after fleshe able not onely to match thee, but also to ouermatch thee, who with thine owne sword shall strike off thine owne head. Thou hast digged a pitte, and hast fallen into it thy self, and that worthily. See whether thy wilinesse ioyned with crueltie hath brought thee? So long hast thou raged and raigned (thou foule spirite) in the world, which hath bene long vnder thy tyrāny, in most miserable thraldome, not for any iust impery thou hadst of thy selfe ouer them, but for their

wretched

wretched sinnes which deserued such à cruell tyranne to be set ouer thē. Their wickednesse made thee strōg, not thy worthinesse. Seeing they were not content at the first beginning to be gouerned by their creator which made them, he iustly gaue thē such à gouernour as they deserued, to scourge & plague thē, for their vniust rebellion. And now, because thou hast had such dominion & vsed such tyranny ouer thē at thy pleasure, & none able hetherto to resiste thee: thou thoughtest therfore to practise ẏ like violence & tyranny vpon my poore flesh also, & hast done what thou canst against me.

The sinne of man, made the deuill strong.

First, after my byrth thou diddest set Herode to persecute me: thou temptedst me in the desert. What meanes afterward diddest thou seeke to trippe and snare me? Yet my time was not come. At length when the hower came of darknesse, thou diddest take and binde me, and set thy bandogges to baite me, false witnesses to accuse me, vniust iudges to condemne me, thy ministers to scourge me, thy soldiours with thys sharpe garland to crowne me, thy sycophantes to scorne me, and after thou laydest thys heauy crosse vpon my shoulders, yet not content with that, thou hast strayned also my poore body vpon the same, and nailed me fast both hand and foote. In these my tormentes & bleeding paines I was dry, requiring à little drinke, and thou gauest me vinegar. All this I take to be thy doing, and no mans els. For thys people are but thy instrumentes, and workmen. Thou art he that settest thē on. Thou art the master of these reuels, the ringleader of

The cruelties of Sathan against Christ.

this daunce, the captaine of this crew. And as thou art the Archenemye to all mankinde, so because thou seest me come in similitude of sinnefull flesh, thou art mine enemy also, and hast wrought me all this villany, bringing me to this crosse, and making me a spectacle here to all the world: and yet not satisfied with all this, after thou hast thus hayled and nailed me to this contumelious gibbet, now to make amendes, in mockery thou biddest me come downe if I can, and saue me selfe. Yes Sathan, I can come downe, and will come down, and saue me selfe. For that power haue I, both to lay downe my selfe, and to take it againe, and therfore I will saue me selfe; but so as I may also saue all mankinde with me: and not at thy pleasure I will doe it, but in such order as the Scriptures require. For I come therfore, to fulfill the Scriptures.

And seing all this is now fulfilled that belongeth to my passion, and that thou hast done what thy vttermost malice can, now where thou doest end, there will I beginne to shewe what I will and cā do. And forsomuch as thou hast thus fastned my body to this crosse, I aske thee now Sathan, what haue I offended, or what cause haddest thou to do this vnto me? Behold this body, with all the members thereof: here is my mouth, what guile or blasphemye did euer passe these lippes? My tounge, as it hath bene euer talking of heauenly thinges, and preaching the will and message of my heauenly father, ready to instruct and exhort all men; so what sole orangry worde

Non est dolus in ore eius. Esa. 53.

did

did it euer vtter, when did it euer ſpeake euill of any, or defame any creature, or flatter with the truth at any time? what cõcupiſcence came euer in theſe eyes of mine, or luſt into my hart? My handes, which haue alwaies bene ſtretched forth to doe all mẽ good, thou haſt here ſtretched vpon the tree: and what haue theſe handes euer committed? though I haue bene ſtricken, when did they euer offer to ſtrike any? They haue waſhed poore mens feete, they haue touched and healed foule Lepers. what harme haue they done to any, either man or childe? whoſe goods did they euer ſpoyle? what bribe or bribes came euer within theſe fingers? My weary feete likewiſe thou haſt nailed to the croſſe, which neuer ſtept to any euill, nor walked in any wicked way, but alwayes haue bene occupied, trauailing in my fathers arrant, & in my appointed vocation, ready to runne and goe both day and night to ſuccour my neighbours, ſparing no trauaile, frõ place to place, from citie to citie, to ſet forth Gods glory, and to call all men to the kingdome of life, continually laboring à foote without eaſemẽt either of horſe or mule, ſaue onely à little before my paſſion (to fulfill ỹ Scriptures) I vſed the helpe of à ſely Aſſe, to eaſe me into the citie. frõ my feete go to my head, which thou haſt ſo sharply pearced with à crowne of thorne. what hath this head committed or deuiſed that might turne either to the diſhonour of God, or diſprofite of my neighbour? Briefly, from toppe to toe what part findeſt thou in all my body that deſerued thus to be handled?

Chriſt in all partes of his body and ſoule Innocent.

From my bodily partes, goe further to the inward motions & affections of the minde: search me both within and without. What pride, disdaine, hate, enuie, malice, hypocrisie, vaineglory, selfeloue, did euer sturre in me? did I not humble and debase my selfe alwayes vnder all men? Examine my whole life to the precise lawe of God, and search me body and soule, if I haue not in body and soule, honoured my Lorde my God with body and soule, with all my hart, and my whole strength, if I haue taken his name in vaine, if I haue not sanctified the Sabbath day, if I haue not honoured my father and my mother, obeying my father to the death, euen to the death of the crosse, if I haue not euer loued my neighbour as my selfe, yea better then my selfe, if I euer lusted after my neighbours house, his wife, his Oxe, Asse, or any thing he hath, if I haue not euer done to others as I would be done to my selfe: &c.

Obediens vsq; ad mortem, mortem autem crucis. *Phil.*2.

When thou temptedst me in the desert, did I euer yelde to thy suggestiõs? haue not I alwaies resisted thee? Come, search (I say) and ransacke my whole life, summon a Parliament of all thy wicked spirites, call also thy Scribes & Pharisees vnto thee, try & spy all my workes, thoughtes, cogitations, wordes and doinges. This I say to thee and to euery of them: which of you all can charge me with any sinne? which if thou canst do, then mayest thou iustly bring me to this cõfusion, and holde me in this death: for the reward of sinners, by the lawe is death. But if thou canst finde

Quis ex vobis arguit me de peccato? *Ioan.*8.

no

no ſuch thing in me (as thou canſt not) wherin to charge me, either to do that was againſt ẏ lawe, or Gods law to commaund any iote that I haue not fully obſerued: then is it no right, neither will I ſuffer either thee or death to holde that, which belongeth not to you, but iuſtly will deliuer me ſelfe out of the thraldome of death, & not onely me ſelf, but alſo wil deliuer thē out of priſon of death, whom thou haſt hetherto captiued, and letting thē out, thee onely will I chaine vp in death and darkneſſe, as à tranſgreſſour of Gods holy lawe, becauſe the law of God iuſtly cōmitteth to death them that be tranſgreſſors. The law ſayth: *Thou ſhalt not kill, and he that ſtriketh and killeth, ſhall be giltie of iudgement, &c.* And here thou haſt perſecuted, and laide handes vpō me, which am giltleſſe, and moſt vniuſtly haſt ſhedde innocent blond. See, Sathan, whether thy greedineſſe hath brought thee. So greedy waſt thou to deuoure all men, that now thou haſt ſwallowed one bone or morſell that ſhall choke thee, and make thee picke vp againe all that euer thou haſt eaten before.

Remēbreſt thou not how Adam our old progenitor, hauing all the fruite and the whole orchard of Paradiſe at his will, was not therwith content, but nedes would reach his hand to the tree, which onely was forbidden; and by that one loſt all the other, and deſerued death for his diſobedience? No leſſe was it forbiddē thee by iuſtice, finding no cauſe in me, to murder me vpon this tree, which is ordained for the giltie, and not the innocent. And therfore for thy vnlawfull greedineſſe

Venit princeps mundi huius & in me non habet quicquam. *Ioan.14.*

Vt educas de carcere vinctum, de domo carceris ſedentes in tenebris. *Eſa.42.*

Exod.20. and 21. Math.5.

Preſumption of Adam.

Preſumgtion of Sathan.

shalt thou be rewarded with the same price as he was. For it is no reason, that he which was seduced by thee, should be punished: and thou which was both the author of his falling, & now found guilty of the like transgression thy selfe shouldest escape vnpunished. As Adam therfore being Lord of Paradise, lost all he had for presuming vpō one fruite forbidden, so because thou hauing authoritie geuen vpon all sinners, hast now likewise presumed vpon one that is no sinner, hast forfeited ipso facto, to me all thine authoritie which thou haddest before: so that henceforth I discharge all wretched sinners from thy iurisdiction, and the power of death, whosoeuer come to me.

If Adam were expelled Paradise for tasting the tree of life, much more is Sathan to be expelled from his possession, for murdering the author of life.

Auoyde therfore, thou cruell murderer: surrender thy holde out of thy possession: let go thy captiues: yeld from thee the bill of debt, wherewith thou hast them indebted to my father & condemned vnto death: whō now I here discharge, and receaue for my people, and set them free for euer. And lest thou shouldest thinke me herein to doe thee any wrong, or to doe more then I may, I would therfore thou shouldest well know, sathā, that neither I will here proceede with thee by my absolute power (as I might by reason of my diuine nature, which I haue united here to my humanitie: for that were but to ouercome thee by me selfe, for me selfe): neither yet by mere mercy will saue sinners from thee, but by plaine iustice and order of law I will proceede with thee, and in my manhode I will conquere thee, not for me selfe, but for man, because in my manhode I haue

The prince of this world shall be cast out. Iohn. 12.

Princeps mundi huius iam iudicatus est. *Ioan.* 16.

satisfied

satisfied the debt of all mākinde. which being discharged, then good right it is ỳ the bookes should be cancelled, so ỳ thou shalt haue no more claime nor title to them, neither thou, nor ỳ law neither. For this cause I tooke this nature of man vppon me, & came in similitude of sinfull flesh, suffering thee all this while to worke thy extremitie against me, not that I needed for mine owne part to haue fallen into thy hand, except I would: but for their sake, because I would cleare them out of all debt, whom thou haddest in durance.

Now therfore, whatsoeuer it is that they owe to my father, or to his lawe, here I offer me selfe bound, to aunswere by the law the vttermost farthing for them. If their bodies haue offended almighty God, my body here maketh amendes: if their soules be vnpure, my soule maketh a recompense: If the lawe require life for life, bloud for bloud, head for head, eye for eye, tooth for tooth, hand for hand, foote for foote, I set my life, my bloud, my head, eye, tooth, hart, hand, foote, and euery member of my body for theirs. For what member in all my body is it, that thou hast not tormented? And though thou hast iustly condemned them, and death deseruedly hath slaine them, yet I being wrongfully cōdemned of thee, do here abandon thy iust condemnation. And because their deserued death also shall be dissolued, as I haue payed all other debtes, so will I also pay the debt of death and lay downe my life for them. which being done, neither shalt thou, nor death, nor the law haue any more interest vpon them.

Christ in his manhode payeth all the debtes of man to the law.

Math.5. Leuit.24. Deut.19. Exod.21.

Death destroyed by death.

them. For as by disobedience of one, all his posteritie comming after him were worthily condemned to death: so by the same iustice it is conuenient, that by my obedience all my posteritie, that is, all they which issue out of me, by spirituall regeneration of fayth and Baptisme, should be partakers of my life.

Rom. 5.

After this effect of speach vnto Iesus had spoken to the deuill, speaking likewise vnto death, he sayth to him: And thou terrible tyranne, thou dreadfull death, armed with the iustice of God, the mortall enemy to all flesh, whom no mã was euer yet able to resiste, & which art so ready here and so sawcy, set vp by Sathan, to seeke my life, neither shalt thou escape my handes. For as thou art the destruction of all other, so wil I be thy destruction, thy death O death, thy sting O hell: And as I haue ouerthrowen the deuill thy master, and expulsed him from his kingdome, and spoyled him of all hys munitions: so will I also swallow thee vp in victory, & throw thee downe headlong for euer. And albeit I nede not to suffer thy force vnlesse I liste, for mine owne part, because thou hast no power vpon me, and might therefore saue me selfe frõ thy cruell daunger if I would: yet for my loue to mãkinde, because their life shall not perishe, whom my death may saue, and because I will not saue me selfe without thẽ, but will deliuer them out of thy handes, for their sakes to pay their debt, and that by my crosse vndeserued I may crosse them out of the booke of death, which haue deserued death I am content:

An other Oration of Christ hanging vpon the Crosse, to death.

I will be thy death, O death. Ose. 13.

From death I will redeeme them. Ose. 13.

He shall ouerthrow death for euer. Esa. 25.

come

come death therefore, and do thine office, I willingly here yelde my life to thee. And yet neither will I yelde it to thy handes, nor geue it ouer at thy pleasure. And although thou come here with thine iron coulter or brasen maull to breake my bones, as thou doest to these here by me, yet will I not suffer thee so to do to me, neither shalt thou breake one bone of me. To fulfill the Scripture, I geue ouer my life: yet not at thy will, but at mine owne pleasure. For be it knowen to thee, O death, that I haue power to lay downe my life, and to resume it againe at mine owne will. And thus Iesus speaking, bowed down hys head, and gaue vp hys spirite to the handes of hys father, and so departed.

Exod. 12.

Iohn. 10.

And now, lest ye should thinke these wordes of Christ aboue recited to be inuented of me, per fictionem rhetoricam, and not confirmed rather, per Scripturam authenticam, ye shall heare what the Lord Iesus him self speaketh out of the Prophetes and out of the Euangelistes and hys holy Apostles, and what the vertue of hys passion daply speaketh in our hartes by hys holy spirite. First ye read in S. Iohn, what Christ our Sauiour speaking of Sathan, sayth: *The prince of this world commeth, and in me he hath nothing, &c.* meaning that Sathan was comming to lay handes vpon hym and had no lawfull cause so to do. And therefore because he without lawfull cause would presume to set vpon him, we read what followeth after in the same Euangelist: *Now (sayth the Lord) is the prince of this world iudged, &c.* And in an other place:

Iohn. 14.

Iohn. 16.

Iohn.12. Now (sayth Christ) *is the iudgement of this world, now the prince of this world shall be cast out. &c.* Also in an other place: *Whē the sonne of man* (sayth our Sauiour) *shall be lifted vp, I will drawe all thinges to me selfe. &c.* And in S. Luke he sayth: *Whē a strong armed man watcheth his house, all is in peace which he possesseth: but when a stronger then he commeth and ouercommeth him, he taketh from him his munition wherein he trusted, and diuideth his goods. &c.* In the third of Genesis we read also, *that the seede of the woman should breake the Serpentes head.* Furthermore, when we read the wordes of Moses to Pharao, although it be in other persons, yet therein is represented and shadowed to vs the very proceeding and working of Christ our spirituall deliuerer, against the spirituall Pharao, the great prince of thys world the Deuill.

Iohn.12.

Luke.11.

Gene.3.

Exod.8.9. and 10.

Christes hart pearced with a speare.

Bloud & water issuing out of Christes side.

And here an end of Christes sorrowful paines. After whose death, the cruell tormentors setting a sharpe speare to his side, thrust it to hys tender hart, frō which eftsones streamed out bloud and water, to fill vp ẏ full raūsome of our redemptiō. And thus haue ye the whole course of Christes blessed passion briefly runne ouer, with the principall partes and circumstaunces thereof. wherin hath bene noted to you his selling, his binding and handling, his hailing and tossing to and fro, first to Annas, then to Cayphas, then to Pilate, frō Pilate to Herode, from Herode to Pilate againe, from Pilate to the Guildhall, from the Hall to the barre, where he was falsely accused, from the barre to the post and piller, where he was cruelly scourged,

scourged, from the piller through the Citie, from the Citie to the mount, from the mount vp to the racke of the Crosse, where no drop of bloud was left in all hys body. What tormentes of death were lacking? what misery could be added more then that he in his passion sustained? Here were whippes and scourges, prickes & thornes, cordes and ropes, buffet & blowes, mockes and mowes, railing and reuiling, hammer and nailes, crosse and gibbet, thirst & vinegar, reed and speare, with such like tortures and other panges of hys Innocent passion, μυριόπονα, βασανίσματα, κολοφίσματα, to vse the wordes of Nazianzene: these were the instrumentes of our redemptiō. All these he most patiently for our sakes suffered in hys blessed body: no pith though they be now past in him, yet is it good for vs euer to haue thē still in fresh minde and memory, not onely thys good friday, but euery day, both dayly and hourely: wherby we may learne dayly to suppresse this proud flesshe of ours, and so to crucifie with him our croked affections. For what flesshe now can well be proude, beholding our Lord and Sauiour so poore on ꝑ crosse? or who will set by the world, that seeth the world to be such an extreme enemye to the sonne of God our redemer? and not onely to him, but also to all his members to hym belonging? Or what soule hauing any sparke of grace, can now gene him selfe ouer to sinne, considering thys terrible iudgement and seueritie of God vpon hys owne naturall and onely begottē sonne, for our sinnes, which sinnes otherwise could not be cleared, but

A briefe sume of Christes tormentes described.

The memory of Christes passion necessary for euery Christen man.

by such a deare price, that is, by the hart blond of such a glorious person. But of this inough, which rather would be mused vpon in your hartes, then amplified in wordes.

The third part.

The triumph of Christ beginneth.

Having thus past ouer the paines and punishmentes of Christ, to procede nowe to the third and last part of my text, it remaineth further to entreate next of the glorious triumph of our Sauiour, which consequently followed after his death. Touching which death of hys, many thinges are singularly therein to be considered, or rather to be wondred at, which passe the course of all nature and example of all other. For to all other men so commonly it happeneth, be they neuer so victorious conquerours in thys life, that when death commeth, it conquereth them, and maketh an end of all their triumphes. who leaue all behind the, and cary nothing with them, but are caried them selues to nothing: but in this death of Christ all is contrary. For here death is turned to life, extreme contempt to æternall glory, pouerty to riches, misery to felicitie, life endeth, & yet life beginneth: death conquereth, and is conquered: that which is wont to be the end to all other, is to him a new beginning. where other men leaue the world, there beginneth he his raigne and kingdome: that which casteth other men down, setteth him in hys triumphe. Such a glorious thing was death to him, which is so miserable to all other: and not to him alone glorious, but by hym also glorious to vs all: so that of one death riseth a double victory, a double triumph. He ouercom-

Christes death wonderfull aboue the course of nature.

Difference betwene ỹ death of Christ, and of all other persons.

meth,

meth, and we ouercome: he triumpheth, & we triumph: he by him selfe, & we by him. And though he ouercommeth alone, yet he ouercommeth not for him selfe alone, but for vs. For in his victory consisteth our victory: in his righteousnesse standeth our righteousnesse, according to the wordes of S. Paule: *That we might be made the righteousnesse of God by him. &c.*

In Christes death a double victory conteined.

2. Cor. 5.

Of this glorious victory of Christ after his death, the Scripture in many places recordeth, as in the Gospell of S. Luke: *So it behoued* (sayth he) *that Christ should suffer, and afterward to enter into his glory. &c.* And what glory this is, S. Paule to the Philippians sheweth: where after he had first set forth the great humilitie of his obedience to death, & to the death of the Crosse, proceeding then further & wondering at his exaltation, sayth: *Wherefore God hath exalted him, and geuen him a name aboue all names, that in the name of* IESVS *should euery knee bowe, both of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that all tounges should confesse, that Iesus Christ is the Lord, vnto the glory of God the father. &c.*

Luke. 24.

Phil. 2.

The exaltation of Christ after his death.

Of his kingdome also and of his power, followyng after his passion, thus we read in the Euangelistes: *Repent and amend* (sayth Iohn Baptist) *for the kingdome of heauen draweth nere. &c.* And in the 1. of S. Mathew, & in the 1. of S. Luke, where Christ speaking to his Disciples, biddeth them go forth and preach, saying: *The kingdome of heauen draweth nere. &c.* Againe, speaking to his disciples, he telleth thē that *he would not drinke of that vinegrape, till*

The kingdome of Christ.

Math. 3.

Math. 10.

Luke. 10.

Math. 26.

he draw vs again with them in the kingdome of his father. Mat. 26. Or while the kingdome of God were come. Luk. 22. Which kingdome first began at ỳ crosse.

Likewise speaking of power geuē to him, that is, to his humanitie, he saith: *All power is geuē vnto me in heauen & earth. &c.* Againe: *All things be geuen vnto me of my father. &c.* Againe, in an other place he confesseth, *that the father hath geuē all iudgement to his sonne.* Ioh. 5. Also, *that his father had geuen vnto him power of all flesh.* Ioh. 17. *And I will draw all things to my selfe. &c.* Ioh. 12. All which places are to be vnderstand, not absolutely in respect of his diuinitie, but of his humanitie, not as he is ὁ λόγος, but as he is θεάνθρωπος, God and man, or God in man, God clothed with man, ỳ natures in one person vnited. So is this power geuen him, that whosoeuer now will be saued, must come to him: whosoeuer will come to the father must come by him who not onely is the way to life, but is both the way and life. As there was no corne to be had in all the countreyes about Ægypt, but onely by the handes of Ioseph, who after long affliction was so highly exalted: so is there no grace, nor life, no remission, no holy Ghost now to be looked for, but at the handes of this our crucified Ioseph. He is the brasen Serpent, which onely healeth ỳ Serpentes woundes. He is that holy temple, where God onely is to be found and worshipped, and no where els. Without him there is no hearing God, no helping God, no God for vs at all. He that seeketh and searcheth any naked God without this God clothed in man, wadeth as in the

Ocean

Luke 22.

The power of Christ after his death.

Math. 28.

Luke. 10.

Iohn. 5.

Iohn. 17.

Iohn. 12.

The person of Christ is he in whom now standeth all saluation.

Comperison betweene Ioseph & Christ, the brasē Serpent & Christ, the Temple, and the body of Christ.

No helping nor hearing God without Christ.

Occean Sea where he findeth no bottome. This I speake for causes. Some such I see, which seeme to professe à certaine forme of Religion, sed non secundũ Christũ Iesum, or as S. Paul saith, non tenentes caput, that is, *not haiding the head*. And although nothing be more intolerable to mans nature, then God in his naked, vnmensurable, and incomprehensible maiestie, as Mart. Luther truely sayth: yet some such there be phantastically spirited, which setting Christ à side, & walking in their mirabilibus superis, wander in their speculatiue contemplations they can not tell whether, thinking to finde out à God to saue thẽ by their owne workes and seruice, which they shall neuer finde. So the Iew thinketh to be saued by the lawe of Moses, the Turke by his Alcoran, the Papist by his good deedes: The Monke & Frier by his workes of perfection, wherin they are all deceaued. So farre is it off that there is any saying God without Christ, that it is an horrible thing (to vse the wordes of Luther) to thinke of God wout Christ.

Vide Luther. in Epistolam ad Galat.

An horrible thing once to thinke of God without Christ.

Whosoeuer therefore hath to deale with God for his iustification, saluation, remission of sinnes, and life euerlasting, let him straine his braine no further with climing speculations, but humbly seeke & come to this incarnate God, Christ Iesus crucified, God dwelling in man, clothed with mã, Mediator betwene God & man, the naturall sonne of God, & naturall sonne of à virgine, bone of our bones, & flesh of our fleshe, and there begin hys saluation (as Luther well teacheth) where Christ beginneth his incarnation, and fall down

Vide Luther. in Epistol. ad Galat. fol. 27.

at the manger, & at the lappe of the virgin, where thys childe lieth, & there behold this blessed sonne, geuen to vs, borne for vs, sucking, growing, conuersant here in middle earth, teaching, preaching, bleeding, dying, rising again, ascending abone all heauens, hauing full power abone all thinges. And no doubt but this childe shall beare him out, and bring him at length where he shall see face to face. In the meane season, let vs anker here in this hauen, where we shall find rest and safe harbour, and be vnto we go no further nor lower, but onely to shiel ruinfield pe, son, except we go in his name, and be sure to take him with vs where soeuer we go. If he be our king, whether then cā the subiect go further then to his liege prince and soueraigne? If he be our shepheard, whether can the wandering sheepe seeke but to his pastor? whether should the desolate conscience flie but to hys owne Bishop? who is the glory to the wife, but the husband? where can the member looke for succour, but at the head? Or what is it that we can lacke, either in heauen or earth, but this our head, our husband, our Bishop, our pastor, our prince and king is able to supply? When the people of Ægypt fainted for hunger, and sought for corne, yet when they had all done, at length they were all sent to Ioseph to be serued. In illo estis cōpleti. i. *In him ye are all complete*, sayth S. Paule, as though he would say: there is nothing in all the world lacking to your necessities, but in him ye haue it fully & perfectly. If ye would haue grace, peace, mercy, quietnesse of cōscience, forgeuenesse

No flying but only to Christ.

Coloss. 2.

All fulnesse in Christ to supply our necessities.

of sinnes, spiritnall comfort, giftes of the holy Ghost, resurrection, the fauour of God, reconciliation, heauen, & life euerlasting, he hath it in hys owne handes to gene you: Quia in ipso cõplacuit omnem plenitudinem inhabitare, i. *For in him it hath pleased God that all fulnesse should dwell*, sayth S. Paule. And thus briefly ye haue heard to what power and glory Christ our Sauiour is now aduaunced, after his death and ignominious passion.

Coloss. 1.

The triumph of Christ after his death.

Now of his victory & triumph à worde or two. Albeit I am somwhat wery, and haue made you wery also I feare with long standing: yet were it pitie that such heauenly matter comming now to hand, should passe vntouched. In worldly victories and great triumphes, when any famous act is done, or prowes atchiued, ẏ Captaine is wont to bring ante currum triumphalem, some notable spoyle, or certaine of hys principall enemies subdued by him for à spectacle to the people. So Iudith brought ẏ head of Holofernes, Dauid brought the head and sworde of Goliath into Hierusalem. Augustus brought signa parthica into the Citie of Rome. Sapores king of Persia brought Valerian the Emperour in à golden cage. Of diuers other famous and triumphant victories we read in stories: as of Alexander in subduing the Barbarians, Themistocles in repelling the Persians, Emilius the Macedonians, Scipio the sonne of Emilius against Anniball, & the Numantians, Pompeius against the Armenians and Asians, Cæsar against Pompeius, Lucullus against Mithridates, Marcellus against the Scicilians and Carthaginians, with diuers mo-

Comparison betwene the triumphe of Christ, and of other conquerours.

But amongest all victorious stratagemes, & triumphes, neuer was nor neuer shall be any to be compared with this glorious conquest of Christ our Sauiour, which exceedeth all triumphes that euer were, so farre as the enemies whom he subdued, were exceding in strength aboue all enemies that mā either did or euer could ouercome. For ẏ enemies whom those valiant warriers by violence and force of soldiours oppressed, though they were able in armes, yet were they but men, and such as might be ouercome by mē. But these ouer whom this our conquerer triumphed, were such aduersaries, as conquered euen the conquerers them selues, yea all conquerers that euer were: whom no flesh could withstand, nō swōrd represse, no policie auoyde. And these hath he vanquished, not by ayde of any creature, but onely by him selfe fighting alone.

The triumph of Christ against the deuill and death.

Of the which aduersaries, the first was ẏ spirituall great Goliath the deuill, the mighty Monarch of this world: the other was death the capitall enemy to all flesh & bloud. Of whose most happy ouerthrow, partly I haue touched before.

Besides these & with these commeth an other great enemy, or rather greater then they, which being called in Scripture, Inimicitia, or Ira dei, Gods heauy wrath or hatred, was a sore and intolerable aduersary to man: whom thys worthy captaine likewise put to flight & slew. And how? By his Crosse, that is, in being slaine him selfe. Wherof we read in Scripture thus: Per crucem reconciliauit nos deo, interficiens inimicitias in semetipso.

Gods wrath ceassed by the death of Christ.

Ephe. 2.

metipſo. i. *By his Croſſe he hath reconciled vs to God, killing enmitie or wrath in him ſelfe.*

With this wrath, or rather before this wrath and hatred of God, cōmeth an other ſtrong enemie called ſinne, with a cruell company of deadly aduerſaries waiting vpon him, as Hell, Damnation, deſperation, deſtructiō, expulſion, the worme of conſcience, thraldome, captiuitie, malediction, of which malediction, firſt we read in Geneſis: *Curſed be the earth for thy ſake. With toyle & great labour thou ſhalt feede thereof, and get thy bread with the ſweate of thy face, till thou returne to the earth againe frō whence thou cameſt, for earth thou art, and to earth thou ſhalt. &c.* Againe, of thys malediction we read: Deut 28. *Curſed be thou in the Citie, curſed in the field, curſed be all that thou haſt and poſſeſſeſt. Curſed be thou, and all thine offspring. &c.* with a number of other miſerable calamities, which not onely we may read in that chapter pronounced againſt vs, but dayly may feele by experience working in vs. Wherof enſue all theſe hard diſtreſſes and heapes of infinite miſeries, ſlauery, oppreſſion vnder tyrānous perſecutors, plagues, murders, warres, daungers by land, daungers by water, daungers by all elementes, ſeruitude, penury, priſonmentes, caſualties, ruines, aduerſities, iniuries, feares, cares, hartbreakinges, hartburninges, cruell handlinges, painfull ſufferinges, ſighes and ſorrowes, loſſes, greuaunces, afflictions of body, afflictions of ſpirit: and who is able to recite all the effectes of Gods malediction layde vpon man for ſinne? All which heapes and multitudes of wofull ma-

The triumph of Chriſt againſt ſinne, Hell, Damnation, Expulſion, Deſperation, Captiuitie, Malediction.

Gene. 3.

Deut. 28.

The manifolde maledictions belonging to man in this life.

ledictiõ, the death of this our Lorde and soueraigne hath dissolued and dispatched, triumphing by him selfe ouer them all: according to the

Galat. 3. wordes of S. Paule: Gal. 3. *Christ to redeeme vs from the curse of the law, was made for vs accursed, that the blessing of Abrahã might come vpon the Gentiles, through Christ Iesus. &c.*

Besides these triumphes & valiant conquestes of Christ our Sauiour aboue specified, remaineth an other triumph, as glorious as all the rest, against a mighty, a sore & a stoute enemy, of whom all our enemies take their force. This enemy was of so great effect, & diuine authoritie, that so long as he raigned ouer vs, neither could we be safe for him: nor yet was it in our power by any meanes to auoyde him from vs. But before I beginne to speake of this enemy, I will first here play Ioseph ab Arimathea, and reuerendly take

Christ taken downe and buried. downe the body of our Lorde from the Crosse and lay him in his sepulchre, till ye shall heare of hym within these iij. dayes more againe.

And here now hauing taken down the crucified body of Iesus frõ the Crosse, to occupy your eyes, and to delite your mindes, I entend, by the grace of Christ crucified, to set vp here in Paules

A new Crucifixe set vp at Paules Crosse. Crosse, or rather in Christes Crosse, an other Crucifixe, a new Crucifixe, a new Roode vnto you, a Crucifixe that may do all Christen hartes good to

The strength of the Law. behold. This Crucifixe is he that crucified all mãkinde, and hath brought many a man to the gallowes, to the Crosse, to the gibbet, and at last crucified Christ our Sauiour also. So seuere was

he,

he, that he ſpared none: ſo ſtrong, being armed with Gods iuſtice & iudgement, that none could eſcape him. And now ſhall ye ſee him hanged vp, and crucified him ſelf: the meryeſt and moſt happieſt ſight, that euer came to man. Lift vp your heades therefore (O ye faythfull of ỳ Lord) with ioyfull thankes vnto God: and as ye lamented euē now in beholding the innocent ſonne of God wrongfully crucified, and ſore tormented vpō the Croſſe: ſo now reioyce as much in beholding this new Crucifixe, which before was à crucifier and à iudge, but now both iudged and crucified him ſelfe, to all your comfortes. Ye muſe peraduēture and maruell what great Crucifixe this ſhould be: and no doubt à great Crucifixe it is, and therfore required à great crucifier, & ſo he had: both great cōquerours, and both them ſelues crucified, howbeit not of like greatneſſe, nor of like cōdition: the one our Sauiour, the other our condemner: the one for à few houres crucified, the other for euer: the one wrōgfully, the other iuſtly put to ỳ croſſe: the one of hys owne mere will, the other of mere force & by conqueſt. Of the one I haue preached vnto you already, which is Chriſt Jeſus crucified: Of the other S. Paule now ſhall tell you.

The triumph of Chriſt ouer the law.

The Sonne of God: The Law of God, both crucified.

His name is the law of cōmaundementes: called otherwiſe χειρόγραφον ὑπεναντίον ἡμῖν ἐν δόγμασι: wherof ye ſhall heare what S. Paul ſpeaketh both in the Epiſtle to ỳ Epheſ. and alſo the Coloſſ. cap. 2. *This law* (ſayth he) *of cōmaundementes, or Gods handwriting that was againſt vs in decrees, he hath made voide, aboliſhed, and hath affixed to his croſſe, & ſpoyling principates*

Ephe. 2.
Coloſ. 2.

Crucifying of the Law.

and poteſtates, hath made an open ſhew of thē, triumphing ouer them openly in him ſelfe. Col. 2. And thus haue ye vpon one Croſſe ii. Crucifixes, ij. moſt excellent potentates that euer were, the ſonne of God, and the law of God, wraſtling together about mans ſaluation, both caſt down and both ſlaine vpō one Croſſe, howbeit not after like ſort. Firſt the ſonne of God was ouerthrowen, and tooke the fall, not for any weakneſſe in him ſelfe, but was cōtented to take the foyle for our victory. By thys fall, the law of God in caſting him down, was caſt in his owne trippe and forgot him ſelfe. For where the law ſayth: *he that doth the commaundementes ſhall liue in them*, Chriſt kept the law and yet contrary to the law, liued not in it. Therefore as it was againſt all order of Juſtice and law, that he ſhould be cōdemned, *which neuer knew any ſinne*: ſo ſtoode it with good iuſtice, that the law which offended in condemning the innocent, ſhoulde forfeite hys right to him whom he wrongfully had offended. Whereupon in concluſion it folowed, that the law which before was holy, profitable, immaculate, & neceſſary, being now found à tranſgreſſor, muſt needes geue place to à holier perſon, which neuer tranſgreſſed, and ſo rightly was taken as giltie and culpable, and faſt nailed hand and foote vnto the Croſſe: according as we read in S. Paules wordes: *The lawe condemnatory which was written againſt vs in commaundementes, he cancelled, and affixed to his Croſſe, triumphing in him ſelfe. &c.* Coloſſ. 2.

Two Crucifyed vpon one Croſſe.

The lawe a tranſgreſſor in the condemnatiō of Chriſt.

The law crucified to the Croſſe of Chriſt.

Coloſſ. 2.

Where is to be vnderſtand in crucifying thys lawe of God, not that the commaundementes of God

God are now crucified and abolished, so that they are now not to be obeyed or practised of vs any more. S. Paul sayth not, that ỳ commaundements of Gods law be crucified, but *the handwriting that was against vs in commaundementes to be crucified. &c.* meaning therby the curse, malediction, or cõdemnation of the law to be extinguished: so that the cõmaundements of God though they teach what is to be done, yet they condemne not them that be in Christ Jesu: and though they beare rule in the body so long as it liueth here: yet they rule not ouer the conscience to condemnation. *For therefore was Christ made accursed for vs, to redeme vs frõ the curse of the law &c.* Gal. 3. So that Christ, & the law in a trué Christen conscience are contrary & incompatible, as the scholemen terme it: or as we may say in plaine English, are ij. thinges which can not stand together: but either Christ must gene place, and the law stand: or els the law (the condemnation of the lawe I meane) must end, and Christ reigne in the conscience of the Christian penitent. For both these, Christ & the law, Grace & malediction, cã not gouerne together. But Christ ỳ sonne of God which once dyed, cã dye no more, but must reigne for euer. Wherfore ỳ law with his strẽgth, sting, & curse, must surceasse and haue an end, so that as Christes kingdome first beginneth vppon the Crosse: euen so the kingdome of the law vpon the same Crosse, and at the same time expireth.

Galat. 3.

Christ and the malediction of the law cã not both dwell in one conscience together.

The kingdome of Christ beginneth, and the kingdome of the law endeth, both vpon one Crosse.

And here commeth in that, which in Scripture is called, Libertas Christiana, Christẽ libertie. Of which libertie S. Paul thus writeth to ỳ Galat:

Christen libertie.

Galat. 4. *Christ was made vnder the law, that he might redeme thē which were vnder the law in bondage. &c.* And againe: *In the libertie* (sayth he) *wherin Christ hath set you, stand fast, and come no more vnder the yoke of bondage. &c.* By which libertie is ment, not the libertie of flesh, for vs to runne at large, & do what we list (as many there be now à daies, which abuse Christiā libertie to carnall licence) but the libertie belonging onely to the inward conscience of à iustified Christian, which once was in bondage of the law, not onely to obey it, but also in daunger of perpetuall death and malediction by disobeying the same. From thys daūger Christ now hath vtterly cleared all true penitent and trembling consciences, setting them at libertie, not from the vse and exercise of the law, but from the dominion and authoritie iudiciall of the law.

Against the abusers of Christian libertie.

The malediction not the vse of the law taken away.

And that is it, which S. Paul here speaketh and meaneth, saying: *He hath dispatched the obligation or handwriting that was against vs in decrees, and hath crucified it fast to the crosse. &c.* wherein the phrase of S. Paules speach would be noted. If he had but said, that Christ had pluckt vs out from the daunger of the law: or that he had stayed ỳ sentence of iudgement against vs, or had reprieued vs frō the condemnation of the law, it had bene much, & à ioyfull matter (no doubt) of singular comfort vnto vs. For what more comfort can be to à giltie person, cast by the law, then to heare the peremptory sentence of iudgement against him, stayed, reuoked, or turned away? And yet in thys comfort, some feare remaineth withall, so long as the au-

Coloss. 2.

thoritie

thozitie of the Judge endureth, and as the lawe still standeth, whom he offended.

But now marke (O ye faithfull of the Lozde, especially you, that labour & be laden in cõscience) and expend well ỹ heauenly message of this wozthy Apostle, what he speaketh of ỹ law, and how he speaketh. He saith not that ỹ sentence of iudgement is stayed, & that we are pardoned, noz sayth that the action is fallen, and we reprieued. No, no, he goeth further, & telleth vs plainly, that the law which was against vs, our accuser & condemner, is slaine, killed, crucified, & nailed fast both hand and foote, & so crucified, not as Christ was, to rise againe the third day, neither hath the lawe such power to rise againe as the sonne of God did, but remaineth slaine and abolished for euer, neuer to rise againe noz to haue any moze power against them that be in Christ Jesu. Whereby the case of our saluation standeth firme & substantiall, without all feare of iudgement and condemnation. For if there be no accusing noz condemning but by the law, then to kill the law, which killeth vs, what is it els, but to discharge vs from condemnation for euer? He that deliuereth his friend for a time out of his enemies hand, doth him a pleasure: but he that killeth the enemy, and riddeth him quite out of the way, geueth perpetuall safetie. So remission of sinnes by Christ, if it were for some times, and not for all times, for some sinnes, and not for all sinnes, then the law had liued still. But now the killing and crucifying of the lawe importeth full remission to be absolute and our

Affixit illud cruci suæ. &c.

The condemnation of the law not stayed, but killed to all true Christians.

The killing of the law importeth our safetie to be perpetuall.

safetie to be perpetuall. wherby cõmeth now the
Rom. 8. saying of the Apostle to be true: *That there is no condemnation now to thẽ that be in Christ Iesu, which walke not after the flesh, but after the spirite &c.* And why is there no more condemnation? For the law being slaine, which was the accuser, *who shall now lay accusation against the elect? It is God that iustifieth, and who is he then, or where is he that shall condemne?* where is he? If ye will nedes know where he is, S. Paul will tell you. There he is (sayth he) vpon the tree, vpon the Crosse of Christ fast crucified. A dead man (sayth our prouerbe) can do no hurt. Euen so no trembling conscience needeth now to feare ẏ power of ẏ law, that is in Christ. Neither is there to hym now any lawe to condemne hym, as the said Apostle most comfortably teacheth vs, saying: *Sinne shall not preuaile ouer you.* And why? Be-
Rom. 6. 1. Cor. 15. cause ẏ law, *which is the power of sinne,* is now dead to vs. So that like as if a woman be discharged from her first husband being dead, and hath maryed an other man, the first husbad hath no more power ouer her: euen so we now being espoused vnto Christ our second husband, are freed vtterly from our first husband the law, and as S. Paul in
The law compared to the first husband, Christ to the second.
Rom. 6. the same place sayth, *are no more vnder the law*, that is, vnder the dominion & malediction of *the law, but vnder grace*, that is, vnder perpetuall remission of sinnes committed not onely before our Iustification, but as well also after, and during all our life long: Adding this lesson withall (as followeth in the same place) not that sinners now should sinne the more therfore, because they are vnder grace:
Gods great grace ought to be no encouragement to sinne.

but

but that weake infirmitie might be relieued, broken consciences comforted, and repenting sinners holpen from desperation, to the prayse of Gods glory. For as God forgeueth not sinners because they should sinne: so neither doth infirmitie of falling diminishe the grace of Christ, where fayth with repentaunce worketh.

These things standing so, seing þ our first husband þ law is now deceassed (as S. Paul telleth vs) let vs weigh our state with þ Scriptures, & yoke our selues no more vnder subiectiō of the law, frō whom we are deliuered. I speake not here with Ærius, Eunomius, or with þ Anomean heretikes against þ due obedience of Gods holy law (as our aduersaries falsely belye vs) but I speake with S. Paul against þ malediction & condemnatiō of the law, vnder whose inrisdiction all we were once cōteined, as the wife vnder þ law of her husband. To hym first we were by nature coupled, being to vs a sharpe and a bitter husband, & rather a tyranne or an austere warder & scholemaster, then a husband, & could in no case be diuorced from him, but onely by death. And now S. Paul here byngeth vs worde, that he is dead to vs, & we to hym:

By the body of Christ, that we may lawfully now marry an other husband, euen him that is risen againe from the dead, to fructifie vnto God, through obedience of good life.

Antipophora.

Christians set free from condemnation of the law.

The law dead to man: And man to the lawe.

Rom. 7.

And thus much touching the triumph of this glorious prince. Wherein you haue heard, what mighty & perilous enemies he hath subdued, and all by him selfe, and yet not for him selfe, but for vs. For so much as the debt was not his but ours,

which he for vs did acquite. For we had forfeited to ẏ deuill our soule, to death our bodies, our conscience to the law. He then taking our quarell in hand, trode vpon ẏ Serpẽtes head, threw down the deuil, destroied death, captiued captiuitie, and crucified the law. So that ẏ labour was his: the victory is ours, he had the paines, we had ẏ profite, according as we read in S. Iohn, cap. 4: *Other* (sayth he) *haue laboured, and you haue entred into their labours. &c.* Also in the same place: *One* (sayth he) *soweth the ground, and an other reapeth the fruite. &c.*

Iohn. 4.

Now, what fruite it is that we doe reape by this blessed sowing of Christ (who not onely was the sower, but also the seede sowen) it is shewed now in the end of our text and message, in these wordes of the Apostle:

The text. 2. Cor. 5.

That we might be made the righteousnesse of God by him. &c.

In which fewe wordes is briefly compact all the felicitie that euer can come to mankinde. For as sinne was the spring originall of all the miseries & mischiefes that euer happened to man before: so now righteousnesse likewise is ẏ originall cause that bringeth life and all goodnesse to man. Here then is righteousnesse set against sinne: two contraryes fighting, one to counterpease with the other: both of equall force to contrary effectes. For as sinne and wickednesse was perfect in vs, which brought death and condemnation to man: so pari συμμετρία againe that righteousnesse which bringeth life and æternall saluatiõ, must likewise be perfect in man. Which because it can not be

The fruite and effect of Christes passion.

Perfect sinne, and perfect righteousnesse striuing together in man.

found

found in our owne actions, it muſt be ſought in the actions of an other, & imputed to vs as our owne, which may ſtand effectuall. And that is it, which ỳ Apoſtle here ſayth: *That we might be made the righteouſneſſe of God by him. &c.* as much to ſay: that we might be accounted righteous before God, with that righteouſnes, not which is in vs & is imperfect, but which is in Chriſt & by him is imputed to vs through fayth, which iuſtifieth vs before God. 2. Cor. 5.

Wherefore we muſt remember here to make a diſtinctiõ of Iuſtitia, of righteouſneſſe, by ỳ Scripture, which after the doctrine of S. Paule is taken ij. maner of waies. One kinde of righteouſneſſe is that which is called Iuſtitia Dei, or Iuſtitia fidei, that is, ỳ righteouſneſſe of God, or righteouſneſſe of fayth, and the ſame alſo may be called Iuſtitia paſſiua. The other kinde of righteouſneſſe is that, which is called Iuſtitia propria, or Iuſtitia operum, Our owne righteouſneſſe, or righteouſneſſe of workes. Which alſo in vs is called Iuſtitia actiua. And thys diſtinction is neceſſary to be marked. Or els we ſhall be greatly deceaued, and wander blindfeld in the doctrine of ſaluation.

Two ſortes of righteouſneſſe in Scripture to be noted.

Diſtinction of righteouſneſſe neceſſary.

Of theſe two ſortes of righteouſneſſe, the firſt, which is ỳ righteouſneſſe of faith, is it which onely ſtandeth before God and none other, & therfore is called of S. Paule, *the righteouſneſſe of God*, becauſe it hath ſo pleaſed God by his promiſe to accept and impute this righteouſneſſe ſtanding by faith in hys ſonne to euerlaſting ſaluation. Wherupon S. Paule to the Philippians writing of ỳ difference betwene theſe two ſortes of righteouſneſſe, refu-

Righteouſneſſe of God.

Iusticia Dei, called Iusticia fidei, Iusticia passiua.

Iusticia nostra. Iusticia operum. Iusticia actiua.

Rom. 9.

Difference betwene righteousnesse of fayth and righteousnesse of workes.

Righteousnesse of God in Scripture, what it is.

Rom. 3.

Rom. 1.

Gods righteousnesse. Mans righteousnesse.

selfe the righteousnesse of the law, *that he might be found in Christ, hauing not his own righteousnesse, but the righteousnesse of Christ, which is of faith.* Phil. 3. Againe, the sayd Apostle writing of the Iewes, which sought for righteousnesse & found it not: and also of ỳ Gentiles, which sought not for righteousnesse and yet found it, sheweth the reason why: *Because* (sayth he) *the one sought it as by workes and the law, and came not to it: who not knowing the righteousnesse of God, and seeking to set vp their owne righteousnesse, did not submit thẽ selues to the righteousnesse which is of God. The other, who were the Gẽtiles, sought not for it, & yet obteined righteousnesse, that righteousnesse, which is of faith. &c.* Rom. 9. Also in the 3. chap. of ỳ same Epistle S. Paul writing of thys righteousnesse which riseth by faith in Christ, calleth it *Gods righteousnesse*, cõming not by our workes, but by hys promised imputation, in these wordes: *Whom God* (saith he) *hath set vp for a propitiation by fayth in his bloud, thereby to make manifest his owne righteousnesse, in tolerating our sinnes. &c.* Rom. 3. Againe in the same chapt. his wordes be plaine & manifest: *The righteousnesse of God* (sayth he) *is by fayth in Iesus Christ, in all and vpon all that doe beleue.* Rom. 3. And likewise where he writeth in the first chapt. in this wise: *For the righteousnesse of God by it is reuiled from fayth to fayth. &c.* Rom. 1.

And thus haue ye heard of Gods righteousnesse through fayth, cõming not by our workes, but by Gods grace & imputation, how S. Paul cõmendeth it, & how God alloweth it to iustificatiõ. Now as touching ỳ other kinde of righteousnesse which is called our righteousnesse, & commeth by

mans

mans worcking, & not onely by imputatiō, ye shall heare what ẏ Scripture reporteth: *All our righteousnesse* (saith Esay) *is like the stained cloute of a defiled womā.* Esay.64. *When ye have done all ye can, say* (sayth our Sauiour) *that ye are but vnprofitable seruauntes.* Luk.17. Likewise S.Paul, Phil.3. speaking of the righteousnesse which cōmeth by ẏ law, & weighing the same with the other righteousnesse which standeth by fayth in Christ, so greatly abhorreth that sort of righteousnesse of hys owne, ẏ he hath accounted, and doth still account all those things which he thought before to be excellent vantage, now to be losse, & filthy doung, *that he might winne Christ, and be found in him, not hauing his owne righteousneße by the law, but that righteousnesse which commeth of God through fayth. &c.* And thus ye see ẏ true righteousnesse which standeth before God, not to procede of the law, but of fayth: not to be ours, but Gods righteousnesse: not to be actiue, but mere passiue, that is, not that we be ẏ agentes or doers therof, but onely receauers of it at the handes of God, according as the phrase of this our text doth rightly purport. For the Apostle sayth not actiuely, vt nos efficeremus iusticiam Dei, that we should make or worke the righteousnesse of God: but passiuely, vt efficeremur iusticia Dei, *that we should be made the righteousnesse of God,* by whom? Not by our selues, lest we should glory in our selues: but by an other, that is, *by him that was made sinne for vs, & suffered his passiō for vs:* to whō be glory for euer. Amē.

Esay.64.

Luke.17.

Phil.3.

Iusticia Actiua.
Iusticia Passiua.

The righteousnesse of a Christian is not Actiue, but mere Passiue.

Vt efficeremur Iusticia Dei.

Per Illum.

Therfore whosoeuer studieth to be found right-

teous in Gods sight, let him learne diligently by the doctrine of S. Paule, to make a separation, as farre as is frō heauen & earth, betweene these two, that is, betwen the righteousnesse of workes, and righteousnesse of fayth, and in any wise beware he bring none other meanes for hys iustification, but onely thys which the Apostle here speaketh, of per illum, *by him*, that is, but onely fayth apprehending ỹ body or perſō of Christ Jesus crucified.

This pronown [per illū] aboue all other things ought most principally to be alwaies in our eyes, and especially in our hartes. As the eyes of the old Israelites were willed to looke to the brasen Serpent for their bodily health: so haue we, for our spirituall saluatiō no other obiect set before ỹ eyes of our fayth to beholde, but this [per illum] which is as the Church is wont to say: Per Christum Dominū nostrū. And therfore S. Paul concluding thys matter, doth wel adde in the latter end this same [per illum] forasmuch as thys pronowne maketh vp all our religiō, & excludeth al other pronownes [per illos or per illas] and not only pronownes, but all other nownes also, both proper, & vnproper, it debarreth both Mary, Iames, Iohn, Paul, & Peter to, as Peter him self looking vpon this pronowne [per illum] will tell vs flatly: Non est aliud nomen sub coelo, there is no other name nor nowne vnder heauē, sayth he, &c. but onely this Apostolical pronowne Demonstratiue [per illum]. I call it Apostolical, because ỹ Apostles neuer taught no other pronown to saluation, but this. I call it Demonstratiue, because ỹ all true Apostolicall preachers

now

now likewise ought to demõstrate to the people, & to lead them by none other pronowne but onely [per illũ] and must take singular heede, they turne not [per] to [præter]. They which bring in ẏ testament of S. Frances, the rule of S. Benet, the order of Dominike, or merites of any other patrones, hold not the right demonstratiue [per illum] but [præter illũ] doe shoote, as S. Paule sayth, to à wrong marke.

Let vs therefore, that be right Christians, and thinke to winne, marke well our marcke, & looke well to thys crucified pronowne, thys person I meane [per illum] for by hym, as S. Paule sayth, we are made the righteousnesse of God. 2. Cor. 5. By whose passion all our enemies be subdued, all gotten, all is cleared & discharged, all finished and consũmate. By ẏ bloud of whose Crosse al things are pacified both in heauen and in earth. Coloss. 1. By ẏ body of whose flesh, we are recõciled. Col. 1. By whose bloud we haue redemption, and remission of our sinnes. Ephes. 1. And we that once were farre of, are made nere vnto God. Ephes. 2. By whose stripes we are made whole. Esa. 53. By whose death, death is destroyed, and life brought to light. 2. Tim. 1. And he also destroyed, which had ẏ power of death, that is, the deuill, & they deliuered which liued vnder feare of death all their life in bondage. Heb. 2. By whose flesh is taken away the diuision and separation betwene God and vs. Ephes. 2. In whose one body both Iewes and Gentiles are vnited to one God. Ephes. 2. By whose obedience we are made iust. Rom. 5. By

A briefe repetition of the fruites that come to vs by Christes passion.

Coloss. 1.
Ibidem.
Ephe. 1.
Ephe. 2.
Esay. 53.
2. Tim. 1.
Heb. 2.
Ephe. 2.
Ibidem.
Rom. 5.

Rom.5. whose righteousnesse we are iustified to life. Ibid.
Galat.3. By whose curse we are blessed from malediction
2.Cor.8. of the law. Gal.3. By whose pouerty we are rich.
Ephe.2. 2.Cor.8. who is our peace. Ephes.2. who is our
1.Iohn.2. Aduocate with the father, and ỳ propitiation for
1.Cor.1. our sinnes. 1.Ioh.2. who was made of God for
Math.1. vs our wisedome, righteousnesse, sanctification,
Iohn.1. and redemption. 1.Cor.1. who saueth his people
frō all their sinnes. Mat.1. who taketh away the
Coloss.2. sinnes of the world. Iohn.1. who hath torne à
Rom.4. peeces the obligation against vs. Col.2. who iu-
Rom.5. stifieth the wicked by fayth. Rom.4. By whom
Ephe.3. we are at peace with God. Rom.5. By whom
Coloss.2. we haue boldnesse to enter with all confidence
Ionas.1. through fayth in him. Ephes.3. In whom we are
made full and complete. Col.2. Ionas was not so
soone cast out of the ship into the Sea, but ỳ tem-
pestuous windes ceassed by and by, et stetit mare
a feruore suo. Ionas.1. The Paschall Lambe was
no sooner slaine, and hys bloud vpon the postes,
but the people euen the same night were deliue-
red out of Pharaos thraldome. Exod.12.

Ionas cast into the Sea, a figure of Christ.

Exod.12.

The Paschall Lambe.

Infinite it were to expresse, and ioyfull to be-
hold in ỳ Scriptures all the admirable treasures
and riches contained in this principall pronowne
of all pronownes [per illum]: which haue no end
in them. But because the Sermon must haue an
end, wherwith I haue wearied you inough, and
my self more: therfore not to ouerweary you with
more prolixitie, I thinke good to ceasse: after I
shall adde à worde or two to shew you to whom,
and by what meanes these excellent benefites of

Christes

Christes passion are to be applied. Whereof nedefull it is somewhat to be sayd. For as all we Christians agree in thys, that Christ is our redemer, and that he dyed for the sinnes of the world: so all we agree not in this, by what meanes the merits of Christes passion are to be applyed vnto vs.

Our aduersaries, which hold with the Church of Rome, and persecute vs for holding with the Gospell, say that the meane cause, or instrumental cause or condition whereby the passion of Christ is made auayleable and effectuous to vs, is not onely our fayth in Christ, but diuers and sundry other helpes they ioyne besides: as auricular confession, contrition sufficient, & satisfaction, propiciatory sacrifice of the Masse, pardons and indulgences of the Pope the storehouse of the Church, merites and Inuocation of saintes, to beleue the Church of Rome, and to be subject to the Bishop therof. And these they take as necessary matters to saluatiō, which vnlesse a mā do annexe withall as tyme and occasion serueth, the death of Christ can not be applied (say they) as meritorious alone to saluation. Other concurrentes also they adde besides these aboue named, which albeit they touch not so nere the necessitie of saluation, yet they helpe well forward, & augment the working and merites of Christes passion, to our saluation. And these they count to be merites of supererogation, Councells, workes of perfection, building of Monasteries, geuing to Churches, hearing of Masses, entring to Religiō, austeritie of life, keeping of vowes, wilfull pouerty, and such like.

The meane cause wherby the merites of Christes passion be applied to vs.

Errour of the Papistes in applying the merites of Christes passion by wrong meanes.

Promise of iustification hath no condition annexed but fayth alone.

Contrary to thys doctrine, we affirme with the worde of God, that as the bloud of our Sauiour is the onely materiall cause, and the promise of God in his word the formall cause, of our saluation: so agayne we say, that the same promise of God in his word, standeth free and firme, without any condition at all, as of necessitie annexed to iustification, saue onely one, which is fayth in Christ. For although workes of mercy and charitie be also required in Scripture, yet that is not, because the doctrine of promise requireth them as conditions to the act of iustifying, but because the doctrine of the law requireth them, as necessary duties to the institution of life. Of this promise being free and absolute without all other conditions, S. Paul thus plainly testifieth and teacheth: *Therfore by fayth* (sayth he) *commeth the inheritance, as after grace, because the promise might be firme and sure to all the seede, &c.* In which wordes ye see no conditions required to promise, but onely fayth: And why other conditions be excluded ye heare the cause also: *for that the promise* (sayth he) *might be sure.* And why sure? for els if it should depend vppon workes & merites of men, it were alwayes vnsure and vncertayne. For who euer knoweth when he hath done & deserued enough? And therfore it is, that we say, fayth onely Iustifieth: because the Scripture teacheth, vs to be saued by promise, which promise were no promise if it stode vpon conditions. A gift that standeth vpon conditiõs, can not be called a free gift. And if the inheritance come by the law, then it commeth not of promise.

Doctrine of promise. Doctrine of the lawe, are duties.

Rom. 4.

Promise of inheritance standeth firme by S. Paule. Ergo, it standeth not by workes.

Galat. 3.

Now

Gene.3.

Gene.12.

Gene.21.

Gene.25.

Example of Gods promise to be free.

Exod.3.

Rom.9.

Rom.9.

Rom.9

To the Action of life many thinges required.

To the Act of Justifying onely fayth required.

the action of life: but excluding them as conditions in the acte of iustifying, which office of iustifying goeth only with fayth in Scripture, & hath none other condition, or meane annexed to it.

True fayth what it is, examined.

Now, to define what this faith is that iustifyeth, here is to be vnderstand, that the true faith wherupon dependeth the whole condition of our iustifying, must euer looke to hys right obiect, which is the body of Christ the sonne of God crucified. For els many kindes there be of fayth: as euery thing that is true may be beleued, but not the beleuing of euery true thing doth iustifie. He that beleueth there is but one God, which created all thinges of naught, beleueth truely. And of thys fayth speaketh S. James: Tu credis quòd vnus est Deus, &c. Iac. 2. yet thys fayth without the obiect of Christ crucified, iustifieth not: Likewise he that beleueth God to be iust, omnipotent, mercifull, & that he is true of promise, beleueth wel, and holdeth the truth. So he that beleueth that God hath hys election frō the beginning, and so perswadeth him selfe to be one of the same electe and predestinate, hath a good beliefe and is well perswaded. But yet ẏ same perswasion, vnlesse it apprehend the right obiect withall, serueth not to saluatiō. The Iew though he say, that he beleueth in one God maker of heauen and earth, and perswadeth him selfe that God hath elected the seede of Abraham, and be neuer so deuoute in hys prayers, charitable in hys almes, or precise in keeping the law, & beleueth neuer so stedfastly, that God is true of promise, yet is he neuer the nerer to saluation

Iacob. 2.

Of what fayth S. James speaketh.

Fayth which iustifieth must euer holde his obiect.

Diuers sortes of fayth.

uation for all this. No more is the Turke in doing and beleeuing all the same. Briefly, what soeuer Religion, rule, sect, profession, perswasion, or speculation, be it neuer so contemplatiue, or what soeuer fayth or beliefe it be, that is not ioyned with this obiect, and grounded vpon this head corner stone: that fayth may goe with a certaine truth, but goeth not with true iustification.

What fayth iustifieth.

Onely the fayth which to iustification auayleth, is that fayth whose obiect is the body & passion of *Iesus Christ* crucified. Like as in y act of healing, the eyes of the Israelites and the body of the brasen Serpẽt went together: so in the act of Iustifying these ij, fayth and Christ, haue a mutuall relation, and must alwayes concurre, faith as the action which apprehendeth: Christ as the obiect which is apprehended. So that neither the passion of Christ saueth without fayth, neither fayth helpeth, vnlesse it be in Christ his obiect.

Christ crucified, onely the obiect of faith.

Of this obiect we read in many places of the Scripture: *Come to me all ye that labour and be heauie laden. &c. Who so beleeueth in me, I will raise him vp in the last day. &c. Ye beleeue in God, beleeue also in me. He that beleeueth in me hath euerlasting life. &c. Without me ye cã do nothing. &c. Whosoeuer beleeueth in him, shall not perish, but haue euerlasting life. &c. He that is in me. &c. He that loueth me. &c. He that heareth me. &c. He that abideth in me. &c. He that receiueth me. &c. Except ye eate my flesh, & drinke my bloud. &c. That they may receiue remissiõ of sinnes through their fayth in me. &c. To him all the Prophets geue witnesse, to haue remissiõ of sinnes, whosoeuer beleeueth in his name. &c. He that beleeueth & is baptised. &c.*

Matth.11.
Matth.9.
Iohn.14.
Iohn.14.
Iohn.15.
Iohn.3.
Iohn.15.
Iohn.6.
Act.26.
Act.10.
Matth.28.

Iohn. 14.

He that beleueth in me, shall dye the workes that I doe, and greater then these. &c. Of such like places ẏ Scripture is full: wherein appeareth the verbe of beleuing neuer to go without his pronown, nor faith without hys obiect.

Fayth in wordes onely professed deceaueth men. Faith inwardly stirring by workes iustifieth before God.

Furthermore, as thys Iustifying fayth goeth euer with his obiect, so to the same faith also must be required, that it stand not onely in outward profession, in wordes, in toung & talke, as swimming onely in the lippes, nor in outward formes, in shewes and gestures onely, which is but a dead and an idle fayth, making an hypocrite before men, rather then a iustified man before God: but must enter further into the inward hart: and as the sustenance of the soule, must inwardly be receaued & digested. For as sustenance of bread and drinke, being holden onely in the hand, or gased vpon with the eye nourisheth not, except the same be inwardly receaued, and conueyed into the stomacke: and yet neither againe the receauing of euery thing susteineth mans body, except it be meate and drinke, which haue their condition properly to nourishe: in like sort is it with faith. For as beleuing of euery truth, or fayth of euery obiect saueth not, but that faith only which is in Christes bloud: so neither againe doth the same bloud of Christ profite vs, except by fayth it be inwardly receaued. And as the Sunne, fountaine of all light, shineth not but onely to such, which haue eyes to see, nor yet to thē vnlesse they open their eyes to receaue light: so the body of Christ Crucified being the materiall sustenaunce

Similitude betwene the bread and the body of Christ.

Faith the onely which receaueth the body of Christ.

onely

onely of our soules, it followeth that the same sustenance must be receaued by fayth into our inward hartes, or els it is not effectuall. And therfore Christ tooke bread, and called it by the name of hys body, to be eaten and receaued.

Upon which premisses thus discussed, now I come to ẏ definition of Iustifying faith, which by the doctrine of S. Paul is this: An inward apprehending in hart, of Christ Iesus ẏ sonne of God, beleuing by hys death freely to be purged frō all our sinnes, & to be iustified by his resurrection.

Iustifying fayth defined.

And thys fayth, because it is the onely condition which ẏ promise of God requireth in Scripture to our iustification, and none other: therfore we with the Scripture say, that fayth onely of all actions, qualities, giftes, motions, or sciences in man, doth onely iustifie: not excluding thereby good workes frō Christen life, but onely from the office of iustifying: not separating fayth from works, but distinguishing their endes: cōcluding thus, that good workes be effectes of Christen fayth, not causes of iustificatiō. But this doctrine as it hath many aduersaries, & great obiections: so it requireth a more copious tractation. In the meane time briefly to shew how good workes be the effectes of fayth, ye shall heare what S. Paule sayth in the matter: whereby marke I pray you the genealogie of good workes. *Fayth* (sayth he) *which worketh by loue. &c.* Galat. 5. Where ye see first how fayth gendreth loue: loue begetteth good works: Loue foloweth fayth, good works follow loue, faith goeth before as mother to them both.

Faith onely iustifieth, and the reason why.

Good workes the effectes of fayth: not causes of iustification.

Galat. 5.

The genealogie of good workes.

And this is the right and naturall genealogie of good workes. Loue in man commonly neuer beginneth vnlesse it be prouoked by some commoditie: and how then shall à man hartily beginne to loue God, except he first see his loue and benefites in Christ his sonne toward him? Or how shall à man worke liuely, except first he loue hartily? And therfore in ẏ doctrine of ẏ Church of Rome, which of late hath so darkned these mercies of God in Christ, I maruell how either à man could loue well, or liue well.

But of this enough, and here an end: not for lacke of matter, but for very werynes. I haue ouerspent the time, I see, & my voyce likewise, and almost me selfe also. In standing vpon these matters I haue stand so long as I am wery of standing. Wherfore I shall desire you: looke for no solēne peroratiō of me. Onely in stede of a repetitiō, I wil conclude wᵗ a litle short exhortatiō, as wery as I am: praying you, as I first began: according to the wordes of my message: Rogamus pro Christo, I pray you for Cristes loue, and not I alone, but all the ministers & messengers of Christ in all Englād with me, do pray you with S. Paul, & with all the Apostles of Christ, and not we onely, yea God him selfe by all his Apostles, ministers, and messengers, we all do pray and entreate you, not as messengers of men, nor of any Bishop, no nor of the Bishop of Rome. The Bishop of Rome if he be a true Bishop, is but a messenger him selfe, and that onely in his owne Dioces where he is Bishop. In Christes name we pray you, that you,

what

what or where soeuer ye be that haue ben hetherto straungers, vnacquainted, or enemyes vnto God, now ye will draw nere, and be reconciled & be frendes, not with the Bishop, whom we call Pope of Rome, who as I vnderstand of late hath sent hys proctors & messengers to reconcile you to him. Alack he is no God, nor yet good mā, his reconciliation can doe vs no good, and is not worth a rush. Our message is, that ye will be reconciled vnto ꝑ liuing God. And as you haue long tasted of his wrath, so now begin to tast his frendship. A better frend ye cā not haue. Yea, to say the truth, no other frend ye lacke but him. Who if ye haue your frend, no enemy can do you hurt. If he be your enemy, no frend cā do you good. His frendship if ye desire, ye nede not seeke it farre, it is here offered vnto you for taking. But then ye must take it while it is offered. Behold now the acceptable yeare: yet is ꝑ good time: the golden time: yet is the day of saluation: yet to day lasteth, & the gate yet is open, wherin ꝑ wise virgines may enter: but if it be once shut againe, the foolishe virgines shall neuer haue it open any more. Ye that be rich, remember your cosin Dives, the rich mā in hell. Who because in his life time, when he might haue whole fountaines of fauour & refused, afterward would haue had one drop of water, & could not. Take therfore while it is offered. Refuse not, lest ye be refused. Craue and haue. Come & spare not. Be bolde and feare not. For what should let you to be bolde, hauing such a patrone to make your way for you? If Gods wrath do feare you, he

Gods frendship freely offred.

2. Cor. 6.

Math. 25.

Gods frendship not to be refused.

hath killed it. If ye dread the law, he hath hanged it. If your hart condemne you, he is greater then your hart. If ye be sicke, he came therfore, to play the Physition. If ye be hungry, he is the bread of life. If ye be pooze, he was made pooze for you, to make you rich. If Gods curse lye vpon you, he was made accursed for you. If ye be sinnefull, he was made sinne for you, that you might be made the righteousnesse of God by him. What can we haue more of him, or what can he do more for vs then this, which is all? For he that hath bestowed his own sonne vpon vs, how can it be, but he will geue with him Omnia, all thinges to vs? Omnia vestra sunt. i. *All thinges be yours*, sayth the Lorde to vs, by his Apostle.

1. Cor. 3.

Which being so, seing then he hath done so much for you, remember your duties againe, and say with the Psalme: Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam. &c. i. *What shall I render vnto the Lorde for all his benefites towardes me? I will take the cup of salvation, and call vpon the name of the Lord.* Psal. 116. Deerely beloued brethren and countrey men, how dearly he hath loued you ye see: requite his loue with loue againe. He hath called you to fauour and grace: vse it, abuse it not. Yesterday ye were sicke and weake: this day with his bloud he hath recouered you, with his woundes he hath cured you. This day I call euery day, whē soeuer a sinner repenteth his sinne and turneth to Christ. Yesterday ye were sinners: this day he hath purged you and made you righteous. Remember what

Psal. 116.

Euery day is good Friday to euery good Christen man.

what ye were, and keepe you as ye are, & ſinne no more. Yeſterday thou waſt a pitious Chananite, ſtouping and ſhrinking downe with thy backe to the grou̅d xviii. yeares together. Luk. 13: this day the death of Chriſt hath looſed thee of thy bādes, and ſet thee ſtraight, go vpright now and crooke downe to ẏ death no more. Yeſterday thou waſt pitiouſly arayed with ẏ ſely wom̄ which hauing the bloudy iſſue xii. yeares, & hauing ſpent all her ſubſtance vpon the Phiſitions, came and touched hys coate and ſtole health from him: thys day not the coate, but the bloud of Chriſt hath cured thy bloudineſſe, now fal into ſuch bloudy diſeaſes no more. Thou waſt yeſterday à lame creple, frō xxxviii. yeares, lying by the water poole, & haddeſt no mā to caſt thee into the poole. Iohn. 5: now is one come, not to throw thee into ẏ water, but to throw water vpon thee euen from his own hart: wherfore being now made whole, go thy wayes & cary away thy bed, let thy long bed of layſineſſe cary thee no more. With what à mighty voyce cried Chriſt to Lazarus? So loud he cried, that the dead heard hym, & came out of hys graue. Lazarus was dead but iiii. daies. Thou haſt layne ſtinking in thy ſepulcher ſo many yeares. Now commeth one, and ſaith: Come out Lazarus. Come out therfore and caſt away thy headcloth & winding ſheete frō thee, *and be no more like them that goe downe to the pitte*. Yeſterday thou waſt à foule leper: to day thou art made cleane, take heede of the like ſcabbe hereafter. Yeſterday thy hand was dryed & benummed by an old diſeaſe called παράλυσις, pin-

Luke. 13.

Luke. 8.

God ſend vs moe ſuch cheenes.

Iohn. 5.

Iohn. 11.

Math. 8.

Luke. 6.

ching tenacitie: now commeth one, and biddeth thee hold out thy hand, and geueth thee a plaster. A soueraine plaster for such a drye hand, is this: Dispersit, dedit pauperibus, Iustitia eius manet in sæculũ sæculi. i. *He hath distributed and geuen to the poore, his righteousnesse remaineth for euer.* Psal. 111.

Psal. 111.

A petition for the pouertie of London.

And here haue I a sute to my Lord Maior, before forgotten, but now remembred. God geue it may speede, so shall his honour with all this florishing Citie, I trust, spede the better. My sute is for the poore: not for one poore man or two, but for all the whole pouertie in generall of this Citie. Forasmuch as I well vnderstand such a way to be deuised by Gods good prouidence, for the succour of all the poore inhabitantes of this Citie, so that there shall hereafter nede neither begging in the streetes, nor yet in Pulpits any more, and the same deuise to lacke but a little setting forward through authoritie: my humble petition therefore is euen for his sake which was made poore for vs all, that my Lord Maior that now is, or that shal hereafter succede, with ỹ sage Senatours of this Citie, grately perpending the case, if they shall finde the same deuise neither hurtfull to the hospitals, nor chargefull to the Citie in alluring beggars, but rather a meanes necessary to anoyde idle counterfets, and profitable for the sustentation of the true needy, especially in this time of plague, and now in time of sommer, before winter approcheth: then that they ioyning their consent and authoritie, with the approbation of their reuerend Ordinary and learned Bishop of this

sea,

sea, who with his graue Archdeacons do all well allow of ỳ same, will geue their furtherance herein, and put that in vre, or at least in probation of time, which yet lieth in some, and tarieth but onely the happy consent of their authoritie. Thus much I thought by ỳ way to begge of you in this Sermõ, because there should neede no more begging in other Sermons hereafter. And I pray God this may be the last, if it be his will. If this Citie of London through diligence of good preachers be now planted in such ripe doctrine, as God be thanked it is, and hath the name thereof aboue all Cities and quarters of England besides, how requisite is it then, with this your forwardnesse of good doctrine, to be ioyned like readinesse of good working?

An exhortation to Londoners.

Let it not be seene nor sayd in London, that here is great talking of the Gospell, a little walking after the Gospell. And if your preachers doe rightly teach you that by fayth onely in Christ, you are iustified, now let not the Papistes then falsely outface you, that your preachers teach you no good workes: neither let them vpbrayde your Christian knowledge, for lacke of Christian conuersation: but rather by good liuing stoppe their mouthes, that either by your workes ye may winne them to glorifie your father which is in heauen, or at least they may haue no occasion to cauill, which would carpe your fayth.

Truth is, that by fayth alone (in respect of other workes of the law) ye are iustified, as your preachers teach. And yet the same fayth being a-

How fayth is alone, and not alone.

lone, she is not alone. In her office alone, in practise not alone. The Queene, though in her state and office she be alone, yet she goeth not without her maides of honour after her. The office of the eye alone is in the head to see, yet the eye is not without other members of the body, which haue also their offices to them appropriate. Let euery thing stand in hys proper charge and office: yet must euery thing nede in some respect the societie of an other. The roote sucketh of the ground, the body receaueth of ỳ roote, the branch taketh of the body, the fruite shooteth out of the branch. These succesiuely go together. So faith groundeth vpon Christes passion, faith geueth ỳ sappe of loue, loue blossometh forth in good workes. In fayth therfore be cõstant, in loue feruent, in workes diligẽt, and in doctrine kepe order. Let not the effect presume before the cause, nor the daughter go before the mother. Worke well, not for iustification, but for loue. Loue not because God should loue you, but because he hath loued you, and hath iustified you: therfore being now iustified, loue him, and for his loue obey him.

Faith alone in his office.

Order in doctrine.

Exhortation to good workes.

And thus keeping a right order, let vs ioyne as spirituall men, these spirituall matters together, & play the right ioyners, ioyning not as many do now a dayes, house to house, land to land, lordship to lordship, office to office, bagge to bagge, benefice to benefice, personage to vicarage, prebend to prebend, with a deanry for a vantage, liuing to liuing, an other liuing to that, and for all that, yet neuer contented, so long as we liue. How thys

deuilishe *πλεονεξια cōmeth into the heades of some Christiā ministers, I cā not but muse. These ioynings be naught. If we will be true Gospellers, we must learne an other ioyning, a better ioining then thys, which is crescere de virtute in virtutem, de fide in fidē, to ioyne workes to workes, fayth to faith, faith to workes, & good workes to fayth, as did Paule & Iames, & so to ioyne S. Paule & S. Iames together. There hath bene a long contention and much adoe in ỳ Church, how to ioyne & reconcile these two Apostles together. And though in preaching much haue ben sayd & learning shewed, yet when all is sayd, there is none cā ioyne these two together better, then you yourselues, to whō we preach. And how is that? Ioyne ỳ liuely fayth of S. Paul, with ỳ good workes of S. Iames, and bring both these into one life: and then hast thou reconciled thē both, & so shalt thou be sure to be iustified, both before God by Paules fayth, & before man by S. Iames workes. And this is a perfect & a naturall coniunction, when faith goeth with workes, life with doctrine, practise with knowledge, zeale with science, expressing with professing, keeping with hearing, deedes with woordes, which be tanquā comites indiuidui, and in a Christen mans life would not be sundred one from the other. Fayth without workes, maketh but a carnall Gospeller. Workes without fayth make but a Pharisaicall hypocrite. But then they must goe in their right order together, the handmaide not before the mistresse. In case of Iustification, and peace of conscience, fayth standeth alone which doth all.

* That is, insatiable greedinesse, never contented.

How to reconcile Paule and Iames together.

Ioyning of fayth and workes.

The right order how faith and workes be occupied, and how they dwell togethers.

For faith hath winges, and flyeth vp to heauen, and there holdeth the promise, and wrastleth with ỳ law, with Gods iudgement, and with the conscience of mã for euerlasting life. Charitie and workes haue no winges, but tary belowe, and are occupied betwene neighbour and neighbour, and are as busie in earth, as faith is in heauen: so that neither be idle, but both labouring. And though they be diuerslye occupied in sundry functions, yet are they both dwelling, as Martha & Mary, in one house, that is, in the life of euery true Christian, linked & coupled as sisters with a true Christiã copulatiue together. Of this coniunction copulatiue Christ our Sauiour thus speaketh: *Blessed bee they* (sayth he) *which heare the worde of God.* Here is fayth: marke now the copulatiue Et, *and which keepeth the same. &c.* Like wise S. Paule vsing the same copulatiue sayth: Habens fidem, & bonam conscientiã. i. *Hauing fayth, and a good conscience. &c.*

Coniunction copulatiue. *Luke.* 8.

1. *Tim.* 1.

This Christian copulatiue I beseech you (Christiã brethren) practise now in your liues, so ỳ you abounding in fayth, may abound also in good workes: and as ye abound in workes that be good, so ye will abstaine from all that is contrary, ioyning with this copulatiue of good workes, the negatiue also of euill workes, mentioned in the Epistle of S. Paul to Titus: where he exhorteth vs, *that we denying or renoũcing impietie & our worldly desires, will liue soberly, iustly, and godly in this present life. &c.* To conclude here with this exhortation of S. Paul, I beseech you with hym, that you being the deare & reconciled children now of God, will

Titus. 2.

shake

shake off, and renoūce your former impieties and appetites of this world. I say, not this impietie or that impietie, this sinne or that sinne. I say not here, as other are wont to preach vnto you, to leaue your vsury, your oppression, your bribing, your deceitfull artes, with other such like. No, no, I go further then so. This I say: leaue & cast away the whole worlde from you: which is nothing els but a great heape, or a chaos, or a cōfusiō of all abhominatiōs packt, as in one fardel together. This world I say, cast cleane away, with all his appertenances frō you. For what haue we to do that be Christians, with this damned & execrable world? Christ hath conquered it, hath redemed you from it. The deuill possesseth it, & will you possesse it also with hym? Hath Christ taken such paines for you, to bring you out of Ægypt, & yet you will not come? To be in the world, to liue in ẏ world, & to occupy ẏ world, I say not against it: neither do I meane in casting away ẏ world, that you should cast away your riches, your possessions, your offices, promotions and dignities: but that you should cast away your affections frō them. Vse them, but abuse them not: haue them, but as trifles, & as though ye had thē not: make of them, but make not your God of thē. Neither be you conformed (sayth S. Paule) after ẏ shape of this world, but with S. Paule be you crucified to the world, and let the world be crucified to you. Now what phantasie, what vanitie, what brauery, and bribery, what praying and tormoyling is amongest you in this world for worldly thinges,

This world a Chaos or confusion of all iniquitie.

Galat. 6.

for golde & siluer, that is, for red earth and white earth, as though Christ had neuer come to redeme you vnto an other world then this? what meane you my brethrē and countrey men of England: heauen is yours, both heauen and earth is yours: Christ hath reconciled you, his blould hath purged you, his fayth doth iustifie you, his appearing will glorifie you. God is yours, all is yours, all shall be yours. And what should moue you then to passe for this world so much, which passeth away, and as you shall see I trust, shortly shall perishe before your eyes. Come quickly Lord Iesu we beseech thee. The spirite of Christ Iesus our Sauiour, and the might of his Maiestie, which was crucified for your sinnes, preserue you from this sinnefull world, and from the corruption therof, to the day of his glorious comming. Come quickly Lord Iesu for thy glory, to whom with the Father and the Holy Ghost be glory for euer.

Amen.

¶ The

¶ The Prayer in this Sermon made for the Church, and all the states therof.

LOrd Jesus Christ, sonne of the lyuing God, who wast crucified for our sinnes & diddest ryse againe for our Justification, & ascending vp to heauen, reignest now at the right hand of thy father, with full power & authoritie rulyng & disposyng all thynges accordyng to thyne owne gracious and glorious purpose, we sinfull creatures, and yet seruauntes & members of thy Church, do prostrate our selues & our prayers before thy imperial Maiestie, hauyng no other patron nor aduocate to spede our sutes, or to resort vnto but thee alone, beseechyng thy goodnes to be good to thy poore Church militat here in this wretched earth, sometymes a rich church, a large church, an vniuersall church, spread far & wyde through the whole compasse of ỹ earth, now driuen into a narrow corner of ỹ world, & hath much nede of thy gracious helpe. First the Turke vz his sword, what landes, nations, and countreyes, what empires, kingdomes, and prouinces with Cities innumerable hath he wonne, not from vs, but from thee? where thy name was wont to be inuocated, thy word preached, thy Sacramentes administred, there now reigneth barbarous Mahumet, vz his filthy Alcoran. The flouryshing Churches in Asia, the learned Churches of Grecia, the manifold Churches in Africa which were wont to serue thee, now are gone from thee. The seuen Churches of Asia, with their candlestickes (whom thou diddest so well forewarne) are now remoued. All the Churches where thy diligent Apostle S. Paul, thy Apostle Peter, and John, and other Apostles so laboriously trauayled, preachyng & wryting to plãt thy Gospell, are now gone from thy Gospell. In all the kyngdome of Syria, Palestina, Arabia, Persia, in all Armenia, and the Empire of Capadocia, through the whole compasse of Asia, with Ægypt, and with Africa also (vnles amongest the farre Æthiopians some old steppes of Christianitie peraduenture yet do remayne) either els in all Asia and Africa, thy Church hath not one foote of free land, but all is turned either to infidelitie, or to captiuitie, what soeuer perteineth to thee. And if Asia and Africa onely were decayed, the decay were great, but yet the defection were not so vniuersall. Now in Europa a great part also is shronke from thy Church. All Thracia with the Empire of Constantinople, all Grecia, Epyrus, Illyricum, and now of late all the kyngdome almost of Hungaria, with much of Austria, with lamentable slaughter of Christen bloud is wasted and all become Turkes.

Prayer for the vniuersall Church.

The manifolde daungers to the Church in these latter dayes.

Daungers by the Bishop of Rome, and his fellowes.

Onely a litle angle of ỹ weast partes yet remaineth in some profession of thy name. But here, alacke, commeth an other mischick as great, or greater then the other. For the Turke with his sword is not so cruell, but the Byshop of Rome on the other side is more fierce and bytter agaynst vs, stirryng vp hys Byshops to burne vs, his confederates to conspire our destructiō, settyng kynges agaynst their subiectes, and subiectes disloyally to rebell agaynst their princes, and all for thy name. Such dissension and hostilitie Sathan hath set amongest vs, that Turkes be not more enemyes to Christians, then Christians to Christiās, Papistes to Protestantes: yea Protestantes with Protestantes do not agree, but fal out for trifles. So that the poore litle flocke of thy Church distressed on euery side, hath neither rest without, nor peace within, nor place almost in the world, where to abyde, but may crye now frō the earth, euen as thyne owne reuerence cryed once from thy Crosse: *My God, My God, why hast thou forsaken me?*

Prayer for the Church of England.

Amongest vs English men here in England, after so great stormes of persecution, & cruell murder of so many Martyrs, it hath pleased thy grace to geue vs these Albion dayes, which yet we enioy, and beseech thy mercifull goodnes still they may continue. But here also, alacke, what should we say? So many enemies we haue, that enuie vs this rest and tranquilitie, and do what they can to disturbe it. They which be frendes and louers of the Byshop of Rome, although they eate the fatte of the land, and haue the best preferrementes and offices, and lyue most at ease, and ayle nothyng: yet are they not therewith content. They grudge, they mutter and murmure, they conspire and take on agaynst vs. It fretteth them that we line by them or with them, & can not abyde that we should draw the bare breathyng of the ayre, when they haue all the most lybertie of the land. And albeit thy singular goodnes hath geuē the a Queene so calme, so pacient, so merryfull, more like a naturall mother then a Prince, to gouerne ouer them, such as neither they nor their auncters euer read of in the stories of this land before: yet all this will not calme them: their vnquiet spirit is not yet content: they repine and rebell, & nedes would haue, with the Frogges of Æsope, a Ciconia, an Italian straunger, the Byshop of Rome, to play Rex ouer them, and care not if all the world were set a fire, so they with their Italian Lord might reigne alone. So fonde are we English men of straunge and forrein thynges: so vnnaturall to our selues: so gredy of newfangle, nouelties, neuer contented with any state longe to continue, be it neuer so good: and furthermore

more so cruell one to an other, that we thinke our lyfe not quyet, vnles it be seasoned with the bloud of other. For that is their hope, that is all their gapyng and lookyng, that is their golde day, their day of Jubiley, which they thirst for so much: not to haue the Lord to come in the cloudes, but to haue our blond, and to spill our lyues.

That that is it which they would haue, & long since would haue had their wils vpon vs, had not thy gracious pitie and mercy rayled vp to vs this our mercyfull Queene, thy seruaūt Elizabeth, somewhat to stay their furye. For whom as we most condignely gene thee most harty thankes, so likewise we beseech thy heauenly Maiestie, that as thou hast geuen her vnto vs, & hast from so manifold daungers preserued her before she was Queene: so now in her Royall estate, she may cōtinually be preserued, not onely frō the handes, but from all maliguant deuises wrought, attēpted, or cōceaued of enemies, both ghostly and bodely agaynst her. In this her gouernemēt be her gouerner, we beseech thee: So shall her Maiestie wel gouerne vs, if first she be governed by thee. Multiplie her reigne with many dayes, & her yeares with much felicitie, with aboundance of peace, and lyfe ghostly. That as she hath now doubled the yeares of her sister, and brother: so (if it be thy pleasure) she may also ouergrow in reignyng, the reigne of her father.

Prayer for the Queene.

And because no gouernement can long stand without good Counsell: neither can any Counsell be good except it be prospered by thee, blesse therfore we beseech thee, both her Maiestie and her honorable Councell, that both they rightly may vnderstand what is to be done, and she accordyngly may accomplish that they do Counsell, to thy glory, and furtherance of thy Gospell, and publicke wealth of this Realme.

Prayer for the Counsell.

Furthermore we beseech thee (Lord Jesu) who with the Maiestie of thy generation, doest drowne all Nobilitie, beyng the onely sonne of God, heyre and Lord of all thynges, bless the Nobilitie of this Realme, and of other Christen Realmes, so as they Christianly agreyng among them selues, may submit their Nobilitie to serue thee, or els let thē feele (O Lord) what a friuolous thyng is ỳ Nobilitie which is without thee.

Prayer for the Nobilitie.

Likewise to all Magistrates, such as be aduaunced to authoritie, or placed in Office, by what name or title soeuer, geue we beseech thee, a carefull conscience, vprightly to discharge their duetie, that as they be publike persons to serue the common wealth, so they abuse not their office to their priuate gayne nor priuate reuenge of their owne affections, but that iustice beyng administred without bribery, and equitie balan-

Prayer for the Magistrates.

ced without crueltie or partialitie, thynges ꝑ be amisse may be reformed, vice abandoned, truth supported, innocecie relieued, Gods glory maintened, & the common wealth truly serued.

Prayer for the Bishops and Pastors.

But especially to thy spirituall Ministers, Bysshops, and Pastours of thy Church graūt we beseche thee (O Lord Prince of all Pastours) that they folowyng the steppes of thee, of thy Apostles and holy Martyrs, may seeke those thynges which be not their owne, but onely which be thyne: not carying how many benefices, nor what great Bysshoprikes they haue, but how well they can guide those they haue. Geue them such zeale of thy Church, as may deuoure them, and graunt them such salt, wherewith the whole people may bee seasoned, and which may neuer be vnsauery, but quickened dayly by thy holy spirite, whereby thy flocke by them may be preserued.

Prayer for the people, and the whole state of the Realme.

In generall gene to all the people, and the whole state of this Realme such brotherly vnitie in knowledge of thy truth, and such obedience to their Superiours, as they neither prouoke the scourge of GOD agaynst them, nor their Princes sword to be drawen agaynst her will, out of the scaberd of long sufferance, where it hath bene long hyd. Especially gene thy Gospell long continuance amongest vs. And if our synnes haue deserued the contrary, graunt vs we beseech thee, with an earnest repentaūce of that which is past, to ioyne a harty purpose of amendement to come.

Prayer for conuersion of the Papistes.

And for as much as the Bysshop of Rome is wont on this Goodfriday, and euery Goodfriday to accurse vs as damned heretiques, we here curse not hym, but pray for hym, that he with all his partakers either may be turned to a better truth, or els, we pray thee (gracious Lord) that we neuer agree with hym in doctrine, and that he may so curse vs still, and neuer blesse vs more, as hee blessed vs in Queene Maryes tyme. God of his mercy keepe away that blessyng from vs.

Finally, in steade of the Popes blessyng, gene vs thy blessyng Lord we beseech thee, & conserue the peace of thy Church, and course of thy blessed Gospel. Helpe them that be nedy and afflicted. Comfort them that labour and be heauy laden. And aboue all thinges continue and increase our fayth. And for as much as thy poore litle flocke can scarse haue any place or rest in this world, come Lord, we beseech thee, with thy Factum est, and make an ende, that this world may haue no more tymes nor place here, & that thy Church may haue rest for euer.

Apoc. 16.

For these and all other necessities requisite to be begged & prayed for, asking in Christes name, and as he hath taught vs, let vs say the Lordes prayer. Our father which art in, &c.

¶ A Postscripte to the Papistes.

BEcause here remaineth behind an emptie page of white paper to be supplied with some writing or other: I thought no better matter for my purpose, then to write a word or two to you, which holde so deuoutly with the proceedings of Rome, craning at your handes, that for somuch as the controuersies betweene you and vs are weightie, and chiefly stand vpon the effect and working of Christes passion, you will therfore geue the reading hereof, either to consent to the doctrine if ye thinke it consonant: or to refute the same if ye mislike it. My saying and meaning is this.

That if ye finde by the Scripture of God, or any approued Doctor, that the sacrificed body of the sonne of God, suffering once vpon the Crosse on Goodfriday, is not the onely materiall and sufficient cause of our perfect saluation, remission of sinnes, and iustification: 1.

Or that the promise of God (which is to saluation) standeth not free, without any condition of worke or workes to be added to that effect, saue onely fayth in that person: 2.

Or that fayth in Christ, is not onely the meane and instrument wherby this passion is made to vs effectuall: you will bring out your proues, shewe forth your learning, and what you can say. And if you will not let the word be iudge: yet let the world heare your reasons, let truth with iudgement be tried, let railing, trifling, and scoffing goe. Bloud and persecution is no way to finde truth, but to blinde truth. The Scriptures in matter of saluation are plaine and eudent, teaching simply without trope or figure, and soone will try the cause. 3.

By the which Scriptures, if you shall finde the contrary to be true, that is, that the passion of Christ crucified is the onely materiall and efficient cause immediate which worketh our saluation, which appeaseth Gods wrath, and pacifieth all thinges in heauen and in earth, taketh away the sinnes of the world, and disanulleth the damnation and malediction of the law for euer, from all them that be in Christ Iesu: 1.

And that the promise of God to saluation in Christ, is free without condition of any workes of the law to the same end to be annexed saue onely fayth. 2.

And that the same fayth in Christ is onely the meane and condition, wherby the passion of Christ worketh, and the promise of God geueth to vs Iustification: These verities, I say, thus standing by the Scripture, seing our Iustification and remission of sinnes standeth consummate by Christ, free by 3.

promise, and assured by fayth: then declare vnto vs, I beseech you, which so magnifie the religion of Rome, how standeth with Gods religion, your auricular confession for loosing of sinnes, satisfaction for the same, workes of perfection and supererogation, Masses, Trentalls, your propitiatory sacrifice, praying of saintes and to saintes departed, pardons, purgatory for clensing of sinne, building & entring into monasteries for remission of sinnes, pilgrimages, Stations of Rome, Jubileis, Fraternelle of orders, with an infinite number of such like. All which implementes of your Church, to what vse now doe they serue, or how can they stand with Scripture, but either they must derogate from Christes passion, or els the passion of Christ must needes make them voyde?

For the same Christ Jesus crucified, I desire you therefore if ye see these evidences to be true, then be reconciled to the truth, and as S. Paule desireth you, Reconciliemini Deo. Let the religion of God stand simple, as he left it himselfe. Mans additions in Gods matters be but phantasies. In other matters adde what ye liste. But in matter and cause of saluation, Christ left nothing behind him to be added any more, either by Apostles, or Martyrs, or Bishops, or any other, but hath consummate the perfection thereof fully by him selfe, leaning nothing therein vnperfect. Whereunto he that addeth, blaspheme th, & doth no lesse then infringe the Testament of the Lord. As the presumption is great, so I exhort you in the Lord to beware, remembring the warning of S. Paule:

Galat. 1. *That if any Apostle, or Angell from heauen shall preach any other Gospell besides that which is receaued and planted. &c.* Ye know what followeth. The Lord of grace open your eyes to see, and your hartes to embrace the knowledge of his truth, to his glory, and your spirituall comfort and euerlasting life in him.

Amen.

FINIS.